

# AMERICA

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## Chronicle

**England**—The pressure of the unemployment problem is steadily increasing. Everywhere, intense anxiety is being felt both by the government over the situation, and by

labor organizations, manufacturers and the public, regarding the plan which the government is formulating to deal with it. On October 7 a joint meeting of labor leaders accepted Premier Lloyd George's invitation to confer with the Cabinet some time between October 8 and 15 on the question. Some of the Laborites, however, consented merely to examine the government's proposals, explicitly disassociating themselves from responsibility for the policy to be adopted by the Cabinet. In a manifesto issued October 7, Ben Tillet, Labor member of Parliament, and organizer of the Dockers' Union, of which he has been secretary for many years declared that bankruptcy stared the men in the face. He added that the coming winter would be the testing time for working-class organizations, that "every form of government is in a state of panic or ruin. Whether it will be an imperial or a national disaster impinges on the administration, but whatever be the chaos of accumulated debts, labor and industry will have to meet the impost." He then urged the co-operation of all trade-unions to compel government as-

sistance. The Laborites' acceptance of Mr. Lloyd George's invitation said that a committee would be appointed to "explain our proposals and examine any made by the government, but not as members of any joint committee including financiers and employers, as suggested by you. Nor can our representatives be held responsible for the policy ultimately adopted by the government." In a further communication to the Premier, the Laborites expressed their surprise at the fact that the government had not called the proposed conference immediately but had put it off for several days.

Government provisions for dealing with the unemployed have been in a state of almost constant flux since immediately after the armistice of November 11, 1918, when out-of-work donations were arranged for ex-service men and women, the latter including some 800,000 munition workers. The scheme, however, was found to be totally inadequate. For the industries of the country soon changed from a war to a peace basis and threw out of work thousands of persons who had not been in the service and therefore had not benefited under the service stipulations. For these thousands assistance had to be provided. This led in 1919 to an alteration in the Unemployment Insurance Act of 1911, which was applicable only to some 4,000,000 workers, to include some 12,000,000 workers of various classes, notable exceptions being agricultural laborers and private domestic servants. The Unemployment Insurance Act has been from the beginning a contributory scheme, as all expenses were pro-rated between the workers, the employers and the government. This arrangement worked with fairly satisfactory results until the industrial slump of 1920 made it impossible for many of the workers to contribute their share. The miner's strike of the present year caused still further changes in the act. As the act now stands, men registered under it may draw fifteen shillings weekly, women twelve shillings, boys seven shillings and six pence, and girls six shillings.

The number of weeks during which such benefits may be drawn was fixed at sixteen. Applicants for benefits must furnish proof of employment in insurable work for at least twenty weeks since December 31, 1919; proof that they are normally in insurable employment; proof that they are genuinely seeking whole time employment and have been unable to obtain it. Up to the end of September, 1,403,000 persons had registered throughout the kingdom as wholly unemployed, a decrease of 40,000 from the preceding week. On June 24 there were 2,177,000

registered. The present acuteness in the crisis is largely due to the fact that in addition to those on the Labor Ministry's unemployment registers, there are 538,000 persons wholly unemployed who have exhausted their unemployment insurance benefits.

**Germany.**—"Who could have imagined in 1913, at the sixtieth general congress of the Catholics of Germany," exclaims of the *Allgemeine Rundschau* in reference to the

*Progress of  
Catholicism*

Frankfurt convention, "that the sixty-first Catholic Day would be attended by a German Chancellor and a Prussian President of the Ministry!" This is but one sign of the times which shows how greatly the significance of Catholics in Germany has increased, and how much their conditions have changed for the better. In 1913 it was still necessary to protest against the law excluding the Jesuits, in this year's convention the same Jesuits were to be found addressing the assembled Catholics. "Surely the dreadful collapse," says the writer in the notable leading article of the *Rundschau*, referring to the results of the war and the revolution, "was not least of all a Divine judgment upon the powers who oppressed, and so far as they could excluded from the common benefits of the Fatherland, the Catholic portion of the population in Germany, and especially in Prussia." Not merely great statesmen and parliamentarians sat side by side with the spiritual leaders of the people, but women too were for the first time included in the membership of the Catholic Day, and even the rank of second vice-president was assigned to that deserving leader among Catholic women, Hedwig Dransfeld. But the most highly prized result of the congress was the perfect unity in Catholic thought and action throughout the entire field of political and cultural life. There was to be no separation between the Catholics of Bavaria and of the rest of Germany, and as a seal upon this solidarity of German Catholics the resolution was past with thundering acclaim that the next congress is to be held in Munich. This speaks well not merely for Catholic unity, but also for German national solidarity in spite of the voices that have been raised for a separation of North and South.

Catholicism will doubtless gain considerably, too, by the separation of Church and State in Prussia. The appointment of an assembly of 192 delegates to replace the chief executive as head of Church affairs marks the passing of the alliance of Prussia with Protestantism that has been in force since the Reformation days.

**Hungary.**—Hungarians are continuing their appeal to the world for a restoration of their territorial integrity. Before the war Hungary practically equaled Italy in size, while its population was 18,264,533. The Treaty of Trianon, which Hungarians so bitterly denounce, reduced their national territory from 272,870 square kilometers to

91,114, or 32.2 per cent of its original extent, while its population was lowered to 7,481,954. The *Hungarian Nation*, published at Budapest, quotes with approval in this connection the words of the Italian statesman, Signor Francesco Nitti, which were written in a communication to the *New York American*. It will suffice to reproduce here the most significant paragraphs:

It was not enough to take from Hungary the population that was not ethnically Magyar; without the slightest reason 1,084,447 Magyars have been assigned to Czechoslovakia, 457,597 to Jugoslavia, 1,704,851 to Rumania. Others too of the population have been detached without any show of necessity.

The territories taken from Hungary represent two-thirds of her mineral wealth; three million quintals of minerals, gold and silver, have been entirely lost, and the enormous production of salt (about two and a half million quintals) has also been lost. The production of iron and iron-ore has been reduced to 19 per cent., that of anthracite to 14 per cent., and of lignite to 70 per cent. Of the 8,029 industrial factories, barely 1,241 have remained to Hungary; while her magnificent railway system has been reduced to less than three-fifths.

At the same time Hungary has lost her greatest agrarian and cattle resources. The capital, which is now too large for so small a State, is struggling under the greatest difficulties. As to the frontier, not only is it impossible to defend it in its present state from a strategical point of view, but it cannot even be defended from the economic standpoint.

And since every condition making for security and faith in the future is lacking, there is no possibility of a tolerable existence for the people.

The statistics published by Dr. Ferenczi prove that the number of rickety and tuberculous children in Budapest has reached the terrible number of 250,000 out of a population of about two millions.

It may be said that all the children born during the last few years are, in consequence of the privations from which the mothers have suffered or from the lack of milk, doomed to tuberculosis.

The conditions of life are so serious that they are almost without parallel; though the prices of some commodities have increased from five to ten times, many others have increased thirty to fifty times, and even more.

The effective revenues are but a little more than a fourth part of the effective expenditure, the remainder being taken mainly from the circulation.

The Hungarian deputies, at the session in which the Trianon Treaty was ratified, were dressed in black and many of them wept. At the conclusion, all of them, standing, sang the national anthem; the ancient heroic soul of Hungary awoke in them once more.

By and by however the whole of Europe will have to weep for its errors, and to convince itself that there is no way of salvation but in return to those principles of humanity and justice which the Entente solemnly proclaimed during the war, when it was in danger, and as solemnly forsook as soon as the war was over.

It is very interesting to notice that in the weekly edition of *Das Neue Reich*, the great Austrian Catholic daily, a noted Austrian writer, Dr. Joseph Eberle, warns his countrymen against accepting with moral consent on their part the portion of Hungary allotted to Austria. Much as Austrians may naturally wish to possess this section of land, acceded to them by the Trianon Treaty and known as West Hungary, he says, yet in this matter they must consider themselves merely the victims of compulsion shifted like pawns in the hands of mighty powers who



deal with helpless nations according to their pleasure, in arbitrary tyranny. By giving their moral consent, he adds, Austrians would likewise set a seal of approval upon the unspeakable injustice that has been done in the same manner to their own suffering and helpless country. Such sentiments from one of Austria's best known Catholic writers should help to bring about that closer friendship between Austria and Hungary, which Dr. Eberle holds is economically so desirable, but which extreme nationalism on both sides is constantly endangering. Both countries have been sadly dealt with by the allied politicians.

**Ireland.**—The Ulster pogrom carried out by the Orange Lodges, which have continually broken the truce, is still in vigor. The new outburst began on July 12 when

**The Ulster  
Pogrom**

Crown forces fired into the Catholic quarter of the city. August 29 was a day of terror. From well-chosen places Orangemen opened fire on the North Queen Street area with fatal effect. Cars were boarded and passengers were maltreated in a most shameful way. On Wednesday, August 31, Belfast was given over to the mob. As a result 16 people were killed and 250 wounded, making a total for the year, ending that day, of 121 killed and about 1,000 wounded. Since then the Orangemen have been engaged in bomb-throwing and attacks on funerals, with the usual effects. In general, British secular papers are silent about these crimes, but the *Yorkshire Observer*, quoted by the *London Universe* under date of September 9, says editorially:

The precise cause and significance of the outbreak in Belfast have yet to be made clear, but there seems no room to doubt that it was of Orange origin. As much is admitted even by Orangemen themselves in their ascription of the rioting to sectarian rather than political causes. It is a half-apologetic explanation which can scarcely be said to throw a better light upon the episode. Sectarian or political, it has been a gruesome and a brutal business, the sole effect of which must be to alienate British sympathy and the sympathy of the world from the Ulster cause. All protestation of loyalty to the traditions of this country, as distinct from those of Southern Ireland, and all boasts of the position which Ulster professes to occupy as the rock-foundation of law and order in an anarchic Ireland, becomes a mere mockery in the light of these wanton and lawless pogroms. The rebels have kept the truce. It is the loyalists of Ulster who break it. The small Catholic minority left in Belfast cowers in its holes, and the brave Protestant majority, in overwhelming numbers, turns out to hunt them. The whole machinery of law and order is in Orange hands. Yet it is powerless to hinder its own men from making shambles of its streets. It is an evil business, the only inference from which must be that there is little to choose between the North and the South in respect of any responsible sense of decency and humanity. It is not the South of Ireland alone which is a couple of centuries or more behind the civilization of today.

Meantime Coote and Craig are quarreling in the Ulster Parliament, but nothing is done to protect Catholics.

The names of the British and Irish delegates to the conference were given to the press on October 7 and 9,

respectively. Sitting for Ireland are Arthur Griffith,

**The  
Conferees**

Eamon Duggan, Gavan Duffy, George Barton, Desmond Fitzgerald, Erskine Childers and Michael Collins. For England: Premier Lloyd George, Lord Birkenhead, Lord High Chancellor; Sir Hamar Greenwood, Chief Secretary for Ireland; Austen Chamberlain, Government leader in the House of Commons; Sir Laming Worthington-Evans, Secretary for War, and Winston Spencer Churchill, Secretary for the Colonies. Attorney General Hewart will be a member of the conference whenever constitutional questions arise.

**Rome.**—The efforts of the Holy Father for the welfare of the Church and society in every part of the world are well illustrated by the following facts, picked almost at

**The Watchful  
Shepherd**

random from the ceaseless round of the activities of the Pontiff. Although in Albania the Vicar of Christ counts comparatively few members belonging to his Fold, he has been deeply touched by the sufferings undergone by the Albanians owing to the almost continuous warfare to which they have been of late subjected. As a consequence of the conflict, thousands of Albanian children are dying of starvation. To these innocent victims, irrespective of creed or race, Benedict XV, through the intermediary of the Apostolic Delegate in Albania, sent the royal gift of 200,000 lire. Through the same Apostolic Delegate, the Albanian Government forwarded its thanks to the Holy Father for his princely generosity. Almost at the same time, the sufferers in the Ukraine experienced unmistakable proofs of the same boundless charity. And while the Ukrainian people were giving expression to their gratitude for the Pope's kindness, the latter had the consolation of seeing Ukraine and the Holy See enter upon official diplomatic relations of the most cordial nature. This happy result was mainly due to the tact and diplomatic skill of Count Teskievich, the Ukrainian Minister accredited to the Holy See, and to the statesmanlike views and prudence of Mgr. Szeptycki, the distinguished Archbishop of Lvov. The latter had as his partner in this splendid work the Pope's Apostolic visitor to the Ukraine, the Very Rev. Father Genocchi. The Holy Father is greatly interested in the Catholic Ruthenians of the Ukraine and hopes that one day, through them, as a connecting link, the Eastern Churches so long separated from Rome, may return to the true fold.

With the representatives of the many nations entertaining diplomatic relations with the Vatican, the Holy Father is extremely popular. All have been won by his personal kindness, his unflinching courtesy, his deep faith and simple piety, his statesmanlike views. The retiring Polish ambassador to the Holy See, M. Kowalski, now transferred to the Hague, recently gave eloquent testimony to the impression these noble qualities produced in him. M. Kowalski is succeeded by M. Skrinski, who is called from

his diplomatic labors at Madrid to represent Catholic Poland at the Vatican. While in touch with the representatives of the Western nations, the Pope has not lost sight of the East and especially of the Holy Land. According to the *Nouvelles Religieuses* of Paris, he recently had a long interview with Sir Romuald Storrs, the English Governor of Jerusalem. It is a surmise, not an improbable one, of the French Catholic journal, that the Pope discussed at length with the English diplomat the vexed question of "Zionism" and those problems which so intimately concern the religious welfare of his spiritual children, and in general of all Christians in Palestine.

The Association of the Catholic Youth of Italy, "*La Società della Gioventù Cattolica Italiana*," was founded in 1868 by Count Giovanni Acquaderni. The venerable

*The Catholic Youth  
of Italy*

founder is still alive and it must have been a great consolation for this Catholic gentleman to witness the extraordinary scenes which took place in Rome, when the members of the association gathered in convention to review the work done in the past fifty years and to prepare new plans of battle for the future. So important did the event appear that the *Civiltà Cattolica* devotes the first article of its issue of September 17 to a study of the purposes of the association and the means it uses to carry them into effect. In a paper entitled: "*La Gioventù Cattolica e Il Papa. Il Significato e le Speranze di un Cinquantenario (1868-1912)*" "The Catholic Youth of Italy and the Pope. A Semi-Centennial. Its Meaning and Its Hopes," it does not hesitate to say that the recent extraordinary outpouring in Rome of Catholic young men gathered from all parts of Italy to do homage to the Vicar of Christ, is a manifest proof that the great majority of the Italian people is still profoundly attached to the Holy See. The *Civiltà Cattolica*, always a calm and unimpassioned spectator and judge of passing events, sees in this manifestation the happiest auguries for the welfare of Italy, and a genuine revival of loyalty and affection for the Holy Father. In this judgment the *Osservatore Romano*, the semi-official organ of the Vatican, heartily concurs.

The purposes of the Association are briefly reviewed by the *Civiltà Cattolica*. With the official programs of the founders before it, the Roman review recalls to present day readers that the sole purpose of Count Acquaderni and his friends in founding the work, was to point out the "satanic" attempts of Italian Freemasonry to pervert the young men of the country, and under the pretext and mask of progress to corrupt their minds and hearts, and to wrest from the people the inestimable gift of faith. Acquaderni and his brave companions summoned the young men of Italy to fight for the See of Peter. They realized that their enemies had one end chiefly in view, to wrest from the Holy Father the crown which he wore as temporal ruler, a crown given him by kings and people, and through a special protection of providence, for the safe-

guard and independence of his spiritual authority. To the opponents of the rights and privileges of the Holy Father, the Catholic Youth of Italy oppose the serried ranks of zealous, wideawake and loyal champions. They have two ends in view, the defense of Catholic dogma and morality, and the defense of the liberty and independence of the Holy See. In order to carry out their ideal, the founders of the Association and its first members adopted the motto, "Prayer, Action, Sacrifice." The *Civiltà* briefly but eloquently shows how the Association has faithfully adhered to this noble program.

**Russia.**—The desperate condition of Russia's starving millions is vividly described in a letter Arthur Ransome sent from Moscow on September 21 to the *Manchester Guardian*. Picturing the state of things in the Tartar Republic he writes:

*The Famine*

Taking children alone, there are over a million and a quarter in the Republic by last year's census. The relief figures make a pitiable comparison—34,000 children are wholly cared for by the State; 352,000, who were getting one meal daily, now, for the most part, are getting nothing. . . . Along the railway line one relief train which feeds 2,035 daily, has stores for sixteen days only. Every day more famine orphans are coming in. On Sunday night 150 starving children arrived on the steamer from Mamadysh, up the Kama. In the Bugulma district 50,000 children are starving, and there are no means of helping them. Throughout the Republic 3,105 homes have been opened, of which 292 are in the Kazan district, but very few of these can give the rescued children more than a roof and separate those already actually diseased.

The sick have the first call on the food, but though the cholera is now lessening, fifty per cent of the sufferers have died because there are no medicaments, not even aspirin or quinine. This utterly inadequate help is the best that can be given by the Soviet authorities, many of whom, as I saw myself, are actually living in the refugees' camps and with house-ridden, starving children. This help touches only a minute proportion of the suffering multitudes.

I have seen some of the others, and can never forget the road-heads on the Volga banks, where the shore is dotted with tiny fires made by people cooking pumpkin rind, horse-dung, refuse of all kinds, and facing frosty nights without shelter, except, perhaps, that of an overturned boat or ragged blanket stretched on the sick to keep off the bitter wind which in bringing them death is bringing them the only relief they will ever get unless food is brought to Kazan and sent down the waterways in time. For thousands upon thousands no human power can bring food in time. Many of those to whom I talked last week must be already dead.

Colonel William N. Haskell, the head of the American Relief Administration, is now in Russia and is superintending the shipment into the country of 1,600 tons of food weekly which means one meal a day for 1,000,000 persons. The Russian officials are effectively cooperating with the Americans in distributing food, but as the European nations are offering little help, the relief work is still wholly inadequate. The Holy Father, however, has subscribed 1,000,000 lire for famine relief, one-half of it being placed at Dr. Nansen's disposal.



## Socialists, Catholics and Capitalism

DAVID GOLDSTEIN

**I**T should go without saying that properly to understand a theory, a movement, one must have a correct understanding of its terminology. Be the Catholic Church or the Socialist movement the subject of inquiry, it is equally important to know what Catholic theologians mean by the terms they employ, and to know what Socialist doctrinaires mean by the terms they use, if one or the other is to be known for what it really is. Rightly to set forth one's own principles or those of another, one must first acquaint himself with the meaning of the terms employed by that system of thought. No one may properly question the right of Catholic theologians to say what the terms of Catholicism mean, nor shall any man rightly use Socialist terminology save in the sense set forth by Socialist doctrinaires. It is lack of knowledge regarding the terms used in Socialist propaganda that has so bewildered the public mind that the man in the street is sometimes led to stand for things to which in fact he is opposed. Probably the most pernicious phase of this misunderstanding is the putting of a Christian content into a Socialist term, since these two systems of life are as fire and water one to the other.

The more one studies Catholic doctrine the more one is impressed with the strictness and exactness of Catholic reasoning. This is due to the fact that the terms used by Catholic theologians are based upon so scientific an understanding that, although the phenomena dealt with do indeed change in the processes of development or unfolding, yet the principles that underly these changes are in themselves unchangeable, eternal.

Quite the contrary is the result of a competent study of the writings of Socialist doctrinaires. They are often confusing, unless we comprehend that Socialist definitions are based upon that unscientific law of relativity which declares that "nothing is eternal save change." Friedrich Engels, co-worker with Karl Marx, in his preface to "Capital," popularly known as the Bible of the working class, has definitely set down the wide range of the law of relativity upon which Socialist terms are based. Passing beyond the mere mode of economic production, which for them determines the whole course of human relationships, the processes of evolution easily work their way into the spheres of morality. Nothing is sacred, so nothing is secular; nothing is moral, so nothing is immoral! To the doctrinaire Socialist the law of relativity makes for a changing convention. What was wrong yesterday is right today, what is wrong today was quite proper yesterday. So the future may hold up as its highest ideals what is forbidden during our time. It is thus that the philosophical vision of Socialists encompasses the Catholic Church. They have

no consciousness that God has set on earth the Church militant, its eternal principles and its fixed dogmas. So, also, Socialists see America with no sanction for its existence whatsoever save the change of changing time. So, too, the Christian family is seen as a passing phase of human relation soon to be out of fashion, while the possession and operation of private property has no foundation in the natural order of human affairs. The rub of common sense comes in with mathematics: "Ah! yes, two and two is always four—but, then, it might be twenty-two."

Catholic writers work havoc against our own interests as American citizens, to say nothing of the stumbling blocks they set up in the path that leads to the Church, when they mistake the content of Socialist terms for Catholic doctrine, or when they use a well-established Socialist term in a limited sense or in a sense other than is customarily in international use by the leaders of Socialist propaganda. Indeed, all this is intended as a foreword to make plain the danger lying in the departure, on the part of some Catholic sociological writers, from the exact use of Socialist terms. It is meant to safeguard our countrymen, especially the Catholic populace, against an insidious propaganda that is not in fact intended.

Surely it is not too much to expect that care be taken by Catholics to set forth Socialist doctrine as it is. Otherwise we inflict injury upon ourselves by giving support to error. It is as though we were to write into the Socialists' theory the content of the Lord God, nowhere therein to be found. The converse is equally plain. Thus a harvest of souls could be gathered if those outside the Catholic fold would safeguard themselves against an erroneous understanding of things Catholic by giving to Catholic terms the content rightly given to them by Catholic authority. For example, has not every one of us who meets opponents of the doctrine of infallibility found them setting up a notion of infallibility that is as far from the meaning of that dogma as libel is from truth?

One of the Socialist terms more and more in use by some Catholic writers in a way that induces confusion of thought, by a seeming alliance between the principles of Catholicism and those of Socialism, thus giving a sympathetic advantage to Socialist propaganda, is capitalism. "We are opposed to Socialism and we are opposed to capitalism," affirm these Catholic sociologists. But just what is meant? Do they mean that they are in accord with Socialists in their opposition to what Socialists mean by capitalism? Surely we have no warrant to think so. The term capitalism when used by Catholics connotes, in general, the centralization of economic power in the hands of

a few; the injustices that have arisen, extended and expanded by the *laissez-faire* spirit that animates unscrupulous capitalists.

But capitalism, in the speech of Socialists, means all this and vastly more. It embraces the entire structure of human society. It is the Socialist name for the present-day condition of the human race, for the existing state of civil society. Capitalism is a Socialist short-cut. It says at once all that is connoted by private property, the wages system, the ownership of land and capital, the education that teaches loyalty to country and obedience to God, and marriage as Catholics know it. In a word, capitalism in the mouth of a Socialist doctrinaire connotes a condemnation of all that is fundamentally vital to Catholics, together with those prevalent abuses that Catholic sociologists justly seek to remedy while upholding the moral order of civil society as conditioned by the Ten Commandments.

The proof that Socialists use the term capitalism in a sense that is strictly contrary to the sociological convictions of Catholics, so magnificently set forth in the Encyclicals of Pope Leo XIII, is easily made plain by a study of the writings of their acknowledged spokesmen.

In a debate with Professor E. A. Seligman, of Columbia University, on the subject, "Capitalism and Socialism," Professor Scott Nearing, of the Rand School, representing the Socialists, agreed to the following definition: "Capitalism is a form of industrial organization where the means of production, the machinery and the funds necessary to run them are in control of private individuals."—*New York Call*, January 24, 1921. Thus it is that Socialist opposition to capitalism is opposition to the means of production in private hands, to the right of private property. Hence Catholic writers by joining issue with Socialists against capitalism further the interests of those whose purpose it is to take away from all private individuals the possession of the means of production, of private property.

The testimony of no Socialist in the movement within our country goes further than that of Morris Hillquit. Writing to the national Socialist party's official organ, the *Socialist World*, August, 1920, in favor of the Soviet Government of Russia, Mr. Hillquit declares that: "*It is a government that strives to abolish every remnant of capitalism.*" To confine our inquiry here to the economic "remnant of capitalism," the Soviet Government attempts to abolish it by declaring in its Constitution that "the right of private ownership of land is abolished forever" by giving power to a council to "confiscate, requisition, sequester" all industries, all monies in banks and safe-deposit boxes; to "expropriate" property owners "without any compensation whatsoever." Surely no Catholic writer, when declaring his opposition to capitalism, intends thereby to convey the idea that he stands for the confiscation of property; for the abolition of those things which the Soviet Government of Russia has abolished. Catholic

writers are a unit in upholding the declaration of Leo XIII, which was reaffirmed by Pius X and Benedict XV, stating most positively: "The first and most fundamental principle if one would alleviate the condition of the masses must be the inviolability of private property."

Since Eugene V. Debs is America's ablest Socialist propagandist, his word should have weight. What he says needs no comment. Mr. Debs carries the term capitalism into the sphere of morals and religion. In the *New York Call*, November 7, 1920, under the caption "The Socialist Sunday School," he lays down the premise that "every child is a potential revolutionist," and then proceeds to the indictment of capitalism. To quote:

In schools, both public and private, the child of the worker is taught to revere the insinuations of capitalism; six days in the week through the schools, the press and the spoken word, a perfect deluge of capitalist philosophy and hypocrisy is poured upon the innocent and plastic mind of the child of the worker. On Sunday the Church and Sunday school perform their service for capitalism and the child mind is doped with the false morals of the master class—all in the sacred name of religion.

Perhaps in all the English-speaking world E. Sylvia Pankhurst is the foremost friend of the Lenine-Trotsky régime, and therefore qualified to speak with authority as to Socialist usage relative to the subject matter of capitalism. In one of Miss Pankhurst's articles on "Soviet Russia As I Saw It in 1920" (the *Workers' Dreadnaught*, London, May 14, 1921), there is brought out the use of the term capitalism as it embraces the marital relationship. The family, regarded as a moral body, as an economic unit, with the man as the breadwinner and the parents responsible for the upbringing of their children, is clearly repudiated.

Marriage as we know it today has grown up with capitalism and private property, and the consequent economic dependence of women and children, the economic burden of parenthood, and for man the individual obligation to bear it. Communism, by abolishing capitalism and making the community responsible for the economic burden of motherhood and childhood, will modify the marriage relation, as it will modify every other portion of human life.

Is this not testimony sufficient to show that capitalism, a term that Socialists have brought into prominence, is used by them in a sense that differs so widely from the thought which Catholics intend to convey, when they declare that they are opposed to Socialism and to capitalism also, that it were but fair to the general public to clothe their thought in other words?

To guard against the grave danger of giving an erroneous impression while making way for clarity of thought that shall strictly separate the Catholic viewpoint from the Socialist viewpoint, were it not well to make sure of expressing one's objection to what is, in fact, objectionable to Catholics? As Catholics do not object to the ownership of lucrative property, to the production of commodities by private persons, I submit, confusion of



thought would be avoided if they were to be somewhat explanatory. Instead of saying that they oppose capitalism they might rather express their opposition to the abuse of economic power on the part of capitalists, to the abuses of the modern machine manufacturing period, to the injustices practised within our modern financial, industrial and commercial systems by the owners of private property.

I am well aware that other writers than Catholic opponents of Socialism use the term capitalism in its narrow rather than in the all-embracing sense in which the enemy of economic, civic and religious liberty uses it. But, since Catholic reasoning is right reasoning, Catholic writers and speakers should guard against spreading popular sociological error.

## A Note on Representative Government

PETER V. MASTERSON

THERE is an old question, once much mooted among philosophers, "What is the best government?" that ought to be periodically injected into political discussion. It is not a boresome topic. However remote an affirmative answer to the question may be, bold, logical exploration of the hinter-land should always reveal interesting discoveries for a thoughtful mind. The question has the value, too, of persuading one to take very little for granted in political science, an appreciable lesson to learn at the outset. For instance, the detached spirit which seriously entertains the query would be not at all convinced of the eternity of democracy. His attention, indeed, would be much attracted by Henry Adams' "Degradation of the Democratic Dogma," if, being the normal individual, he could possibly understand what that essay was all about. At any rate, the "degradation" apart and "dogma" for the moment ignored, he would most certainly remain without assurances of the permanence of the democratic institution. He knows that no type of political government can offer conclusive evidence for itself on *a-priori* grounds, and that democracy is entirely too recent a venture in the world's history to have its ultimate value as yet proved from experience.

Very well. Those remarks may or may not serve as introductory for what follows, but they bespeak an open attitude of mind very much desired when prejudice is to be attacked or ignorance dispelled. For we intend to say some things anent government in the American State which may sound unpleasant to democratic ears. Of course, no one amongst us wishes the death of our present type of government. It would leave us at the entrance of a dark passage, very, very uncertain of the path ahead, and besides we still consider the United States the best-governed section of the world's surface. But we must remember that such habitual confidence may be destroyed in a short space of time, as occurred, for example, in the minds of the German people when the Empire was shattered overnight, and that beyond the facts of the case, we might as well feel assured of the success of a cake five minutes after it is placed in the oven by a newly wed housewife as of the future of democracy.

We commence in no uncertain manner. Representative government, to speak the plain fact, is rapidly ceasing to be representative in this country. We do not mean it is non-responsible; to be sure it is that (as an effect partially due to its non-representative character), but in becoming non-representative it has discarded the pretense beneath which it has thus far hidden its irresponsibility. And when democracy fails on the score of the essential point of representation, it must sooner or later pass to the limbo of defunct political doctrine; for no one can ever show that it is of necessity a more responsible, a less costly or more efficient government than the older and more autocratic forms. Its prevailing title to popular acclaim is that it represents the people's will, and even though it may be at times immeasurably inefficient, inexpressibly extravagant, so long as it remains the people's choice it may stay on.

Now one of the chief reasons, though many people do not realize it, an organic reason it may be called, why representative government is failing on the essential point of representation is that the basis of representative apportionment has lost its significance. In the beginning, when without modern means of communication and transportation, small communities were comparatively isolated within their own borders, geography with numbers served as a satisfactory basis for congressional apportionment. With the development, however, of modern economic and social life the unity which the small community, situated within narrow geographical limits formerly possessed, has tended to dissipate itself and reintegrate along more expansive and widely varying lines. It is true, large geographical areas as such still retain marked unity of purpose and operation (as New England, a manufacturing center, may be distinguished from the Dakotas, Idaho and Nebraska, an agricultural country), but economic unity for political purposes is only remotely based upon geography. It has come to pass that people in widely separated sections of the country have greater economic and social identity, and hence are capable of more purposeful political representation than those living in the same congressional district.

This non-representative feature of our present-day Government, chiefly due to the cause indicated, the heterogeneous nature of the unit to be represented, its consequent lack of unity and aim, is a poison which is killing the head and heart of our system, if the people may be considered the heart and the Government the head of the body. For, on the one hand, the American people have become quite apathetic in keeping intelligent pace with the development of free institutions which exist under the charter, and on the other hand their chosen representatives have acquired irresponsibility in inverse ratio to the electorate's lack of interest. Neither condition is yet too advanced to be remedied, though both are deplorable and directly traceable to a representative system which does not represent. Both are, as well, symptomatic of a general decay which may follow.

The condition just described provokes the following question: Is it possible that the present basis of political representation both in the States and the nation be completely changed? May we, instead of viewing the country as 435 distinct congressional districts, regard the whole territory as a unit? May we abolish geographical limitations as a consideration in the apportionment of political representation, and substitute instead some more reasonable economic or social notion? For example, may we not say that hereafter the voting franchise is granted the individual not because of accidental residence in a certain locality, but for purposeful membership in some fraternal or industrial society, which society is recognized by the State as forming a constituent part of the body politic, and made responsible at law for its actions? This, no doubt, would involve far-reaching consequences, and is a step that must be taken very cautiously.

Yet, is it not a change of deep significance we demand, one which will reset the foundations? Twenty-five years of "trust-busting," anti-monopolistic, progressive and remedial legislation, which the "Young Americans" of the '90's inaugurated, has effected nothing in making this country a more representative democracy, in giving to it a more responsible government, or bringing prosperity to the home of the average man. However acquisitive the hands of the ordinary worker may be, the dollar is still as elusive as ever. He has as little chance as we approach the end of the first quarter of the century of having his needs appreciated (we had almost said, as an eminent jurist has remarked, of having justice administered) and attended to in legislative circles as his father had in the year of the formation of the United States Steel Corporation. There has been action and growth, no doubt; but it has been haphazard movement and not ordered progress.

The suggestion to change the basis of representation makes a medievalist smile. In search for a new principle of political operation, the hands of the clock are turned back several centuries, and a page stolen from the history of the Christian guilds. In those days, the bakers and

butchers and candlestick-makers were organized into voluntary, cooperative craft guilds, and from being in the beginning a law unto themselves, in the course of time became a law for others, finally absorbing the municipality itself. There then resulted, on the testimony of those competent to judge, a rule, which in reality, was a government of the people, by the people, and for the people.

Can such an evolution of the representative principle be obtained under the American system? Maybe; for in the interval that has elapsed since the passage of the Sherman Anti-Trust act, voluntary organizations within the State, both fraternal and industrial, of the workers and the capitalists have grown to great influence and enormous proportions. As it is at present, a great evil has resulted. The voluntary organization, unrecognized by the State, and to a great extent *exlex* has become a fearful phantom in the presence of which responsible government stands in abject horror. But change the face of this. Make these organizations statutory, responsible, and recognize them for what they really are, the constituent parts of the State, the only purposeful units within it. It is in this direction, and to a close study of this question, those who are interested in better government should turn their attention.

## Conservative Eugenics and Race Betterment

JAMES J. WALSH, M.D., PH.D.

THE Second International Congress of Eugenics which recently closed its sessions at the American Museum of Natural History in New York City, illustrated the difference in attitude toward great human problems of men who were genuine scientists and have done valuable work and the notoriety seekers who secure personal publicity by radical declarations. The more distinguished the scientists, the more conservative, as a rule, were the tendencies they displayed with regard to the great ethical problems that are involved in race betterment. The less distinguished in scientific circles was the reader of a paper, the more likelihood was there of an exhibition of utter disregard for morals and of an appeal to individualistic self-seeking in the policy advocated for alleged improvement of the human race. Perhaps the greatest surprise was to find the teachers in women's colleges among the radicals, a sad commentary on the evil done by such teachers to the plastic souls of their pupils.

The President of the Congress, Professor Henry Fairfield Osborn, in his presidential address, insisted on the fact that the development of scientific knowledge in modern times is making it very clear that the monogamous family, that is, one husband and one wife, is so founded in nature that "unless it is safeguarded and maintained by the State as well as by religion," serious consequences for the race must ensue. He did not hesitate to say that the monogamous family was an extremely important patri-



otic institution. Successive polygamy manifestly was as much to be deprecated as simultaneous. He lamented that many tendencies in recent social development, as distinguished from racial evolution, were opposed to this natural mandate of guarding the family.

The President of the International Congress of Eugenics was manifestly of the opinion that the individualism which characterizes so much of the social life of our time is more opposed to race betterment and more disturbing of human progress than any other tendencies existing. The entrance of this tendency into art and literature as well as into social institutions was playing sad havoc with standards of every kind and replacing great underlying laws by temporary considerations of passing interest or selfish feeling. He stated quite categorically that the closing decades of the nineteenth century and the opening decades of the twentieth have witnessed what may be called a "rampant individualism" inevitably prone to work serious harm to the race. This individualism threatens the very existence of the family. Its motto is "Let us obey our own impulses, let us create our own standards, let each individual enjoy his own rights and privileges, for tomorrow the race dies."

This was no mere rhetorical deprecation, for Professor Osborn pointed out that in New England a century has witnessed the passage of a many-child family to a one-child family, and as the result of individualistic maxims the purest New England stock is not holding its own. It is disappearing, as President Roosevelt declared, before the descendants of foreigners, who, with no individualistic bias, are ready to face the future and its problems, calmly confident that somehow provision will be made for their offspring. Above all, Professor Osborn emphasized that the many-child family is a patriotic institution. It is the result of thinking in terms of the community rather than selfishly. And as individualism is progressive the next stage after the one-child family will be the no-child marriage and the extinction of the stock which laid the foundations of our republican institutions. As Professor Osborn delivered his address one was almost inevitably reminded of that one of the Beatitudes which declares "Blessed are the meek, for they shall possess the land." Meekness is not one of the qualities that is usually set down as helpful for life in a land where the secrets of success are said to be the words that we put on the doors of all our public buildings, "Push" and "Pull," but then "The mills of the gods grind slow, yet they grind exceeding fine." Hence after a short time the children of the meek who unpretentiously forget their individuality will be the inheritors of the world around them.

Major Leonard Darwin, son of Charles Darwin, who attended the Congress as the President of the Eugenics Education Society of London, England, was as strikingly conservative as President Osborn had been. He deprecated very emphatically the idea that eugenics represented the limitation of families and he insisted that it is immoral

and unpatriotic for couples sound in mind and body to limit the size of their families in the way that is now being done. Major Darwin pronounced this expression of his views very slowly and deliberately so that there might be no mistake as to just what his opinion was, and when he paused at the end of it, in response to a request from several in the audience, he repeated what he had said even more emphatically. He added that the nation that wins in this moral campaign of increasing the size of the families of the better classes will have gone more than half way toward gaining a great racial victory.

Major Darwin thought that there should be special taxes on the unmarried and the childless and that it was extremely important to get the plain simple duty of parenthood strongly felt by the mass of the people. For this he suggested that "there ought to be a great moral campaign against the selfish regard for personal comfort and social advancement; these aims must be in a measure sacrificed on the altar of family life if racial progress is to be insured." Like Professor Osborn, he insisted that this was a patriotic duty and that all of us should be ready to make some sacrifices of social position in order to obey our country's call in this respect.

It was extremely interesting to have the son of the father of the theory of evolution, according to which, in the minds of so many people in our time, there is a constant and inevitable progress upward, declare that he could find no facts which refute the theoretical conclusion, founded on statistical inquiries, that the inborn qualities of civilized communities are deteriorating, and the process will inevitably lead in time to an all-around downward movement. He attributes this deterioration to the selfishness which causes the better-to-do classes to invent all sorts of excuses for the limitation of their families, though the provision of healthy children for the community and the State represents one of the simplest of duties and at the same time one of the most important factors for racial progress.

A number of papers at the Congress brought out the fact that the heredity of certain defects can no longer be doubted and that the marriage of those suffering from such defects is an extremely dangerous omen for the future of the family and further deterioration of the race. The inheritance of insanity and of mental disorders of various kinds is growing ever clearer as more investigation is given to the question. Insanity develops more constantly on an hereditary basis than from any other factor in the history. It has become very manifest now that marriage with a person in whose family outspoken symptoms of insanity have been noted should be discouraged in every way, for the insane strain is thus perpetuated, and, as insanity has been increasing very rapidly in recent generations, there is an obvious necessity for prevention of further increase. The diffusion of knowledge with regard to the hereditary tendency in these cases is extremely important.

One of the portraits prominently displayed at the Congress was that of Graham Bell, the inventor of the telephone, and beneath it was an inscription hailing him as one of the earliest contributors to eugenics in this country. Mr. Bell, in a report made for a census, gave the statistical data which demonstrated that the marriage of near relatives produced ever so many more blind and deaf children than marriages among unrelated people. Where the relatives resembled each other in any way the tendency to the occurrence of these defects is ever so much more likely and the defects themselves are likely to be more serious. In spite of efforts on the part of some of the younger radical students of eugenics this remains as the definite conclusion of scientific research. The Church did an extremely wise thing for the improvement of the human race and above all for the prevention of deteriorating developments when it made the laws forbidding marriage within certain degrees of kindred. It has often been said that in this the Church's idea was rather to safeguard morals than to improve the physical condition of the race, but as a matter of fact the ecclesiastical legislation worked immense racial good and continues to do so, and now science heartily approves of the policy.

One of the almost revolutionary contributions to the Congress, though it came from so conservative a source as to be taken very seriously, maintained once more the old-fashioned idea that the maternal parent counted for more than the paternal, in many of the basic qualities of the offspring. Maternal influence has received a very large addition to its place in life-giving as a consequence of the recognition of the fact that the nucleus of the cell is not the only heredity-carrying element. The cytoplasm, or body of the germ cell, is now restored to some of its pristine appreciation as a quality carrier. The basic qualities of the offspring are all carried by the cytoplasm and this is particularly the maternal contribution. The difference, for instance, between different classes of animals, as between molluscs and vertebrates, is a matter entirely of maternal heredity. The phyletic distinctions are maternal in origin. Whether this same influence may not be carried into the basic character-qualities of human beings so that the maternal element would count for more than the paternal as regards spineless or back-boned human beings in a metaphorical sense, must remain a subject for further investigation. This question of the paramount maternal influence emphasizes the necessity for good mothers as the most important factor in eugenics. It suggests that a generation in which many mothers have to work too hard with hands or brain is scarcely making proper progress.

In a word this Second International Congress of Eugenics dwelt on the evil of individualism and divorce and the limitation of families as the most seriously detrimental factors for the race. Its leaders went so far as to say that these social ills were at the present time actually bringing about deterioration of humanity. There was definite

recognition that moral factors and an appeal to conscience are more important for race improvement than any biological conditions that can be organized for race betterment. All this is so different from what has usually come to be associated with the word eugenics that it seems worth emphasizing.

## The Dante Celebration

THOMAS O'HAGAN, PH.D.

Staff Correspondent of AMERICA

NEVER before has poet been so honored and exalted in pageant and panegyric as has been the great Italian Catholic epic poet, Dante Alighieri, the celebration of the sixth centenary of whose death, his native city, Florence, *la bellissima e famosissima figlia di Roma* of the *Convito*, is at this date just bringing to a close.

A week ago Ravenna which holds the poet's revered remains celebrated the sixth centenary of his death, on the feast of the Exaltation of the Cross, September 14, 1321. In that celebration high representatives of both Church and State in Italy took part, the chief speakers being the Cardinal Patriarch of Venice and General Sani.

On Wednesday, September 14, the celebration was inaugurated in Florence with High Mass chanted in the Church of Santa Croce. It might be well to add here that Gabriel D'Annunzio did not share in either the Ravenna or Florence celebration as reported that he would. D'Annunzio sent a letter to Ravenna acknowledging his unworthiness to speak on Dante, and we think the world will take the decadent Italian writer and spectacular cynic at his word and applaud his good judgment.

At three o'clock on Wednesday afternoon the doors of the beautiful Church of Santa Croce, the Westminster Abbey of Florence, were opened to the public, that they might view some twenty-four paintings dealing with the most dramatic incidents of Dante's "Divine Comedy." These paintings are the work of various modern Italian painters and were first exhibited on the occasion of the celebration of the sixth centenary of the birth of Dante in 1865. Many of the subjects are well known to readers of Dante such as Dante's meeting with Beatrice in the "New Life," the meeting of Dante with Ugolino in hell, the meeting of the angel at the entrance of purgatory. The paintings are creditable productions but overdone in color, the appeal being too much to the eye and not enough to the intellect.

By Thursday, September 15, the celebration got in full swing: all the Florentine houses were beflagged, especially in the Piazza di Santa Croce which contains if not a fine, memorial statue of Dante at least a striking and impressive one erected in 1829. A dozen streamers floated in the piazza bearing the Italian colors, green, red and white.

It was on Thursday, too, that representatives of the Italian communes were received at the Palazzo Vecchio. These, after their visit to the Palazzo Vecchio, marched



in procession with banners to the Church of Santa Croce and were received and saluted in the square by some 2,000 Italian soldiers drawn up in line. The soldiers wore the uniform of the Royal Guards and Carabinieri. The whole was most picturesque and full of life and color, as an Italian scene always is. From the windows of the adjacent houses were flung the Italian and Florentine flags.

On Friday, September 16, took place at Campaldino, which is about midway between Florence and Arezzo, the inauguration of the column commemorative of the battle of Campaldino in which Dante as a young man of twenty-four took part as a cavalryman. This memorable battle between the Guelphs and Ghibellines was fought in May, 1289. The poet of the "Divine Comedy" so distinguished himself fighting under the banner of the great Guelph leader, Corso Donati, that he received in marriage the hand of Donati's sister, Gemma Donati.

On Saturday the 18, the celebration, in the number of visitors who poured into Florence and the events commemorated, reached its supreme height. Early in the morning we were awakened from sleep by the music of bands playing in the streets, and who could or would sleep with Italian band music in the air? The King of Italy was expected to arrive by the nine o'clock train. The streets adjacent to the railroad station were lined with soldiers, the Royal Guards, the Carabinieri, the Bersaglieri and the Arditi—handsome-looking fellows, notably the officers—to receive his Majesty. As the window of my hostelry practically overlooked the piazza of the railroad station, I had a splendid opportunity to observe all that passed. Vis-a-vis from my hotel is the interesting old Church of Santa Maria Novella. A wonderful reception marked by all the warmth of the Italian temperament was tendered the King who sped up the street in an auto accompanied by two members of the Italian Ministry, at Rome. The city for the rest of the day was enthusiasm gone mad.

A great gathering took place in the Cinquecento Hall which was attended by his Majesty, the King and the syndics of Florence, Ravenna and Rome. Senator Isidore Del Lungo, President of the Italian Dante Society, delivered an address and presented the King with a superb copy of the works of Dante, containing the critical text of the Dante Society.

At four P. M. a procession through the main streets of Florence representing the political parties and the costumes of the time of Dante was perhaps the most individual and striking feature of the whole celebration.

Today, Sunday, the chief event was the inauguration of the great exposition of Dante books and manuscripts in the Medicean Library. Arriving at the library early I had the privilege of a brief conversation with its learned librarian who has visited America and speaks English quite fluently. The librarian informed me that the Medicean Library as regards copies of first editions and Dantean manuscripts is the richest in the world. It was indeed

a delight for a Dantophile to look over the different first editions of the great Italian poet. All were there, even the Latin edition, the translation of which was made by an Italian Bishop at the request of two English Bishops early in the fifteenth century. The erudite custodian of the Medicean Library also informed me that he was well acquainted with the late Professor Fiske of Cornell University, who made the great collection of the Cornell Dantean Library. This library at Cornell and those at Harvard and Notre Dame are the best and most valuable collections of Dante books in America.

It is worth noting here that the first translation of Dante's "Divine Comedy" into a foreign tongue was made in Spain in the fifteenth century and, if I mistake not, it was made in the Catalan tongue. Then followed translations of the "Divine Comedy" into every language of Europe and even into many of the dialects of Italy and that strange and untraceable or underivable language, the Basque. Professor Fiske tells us that there is but one language in all Europe, into which Homer is translated, in which a translation of Dante is wanting, and that is Icelandic.

If world-wide fame—*la fama mondiale*—is to be decided by a man's standing outside his own country or beyond the limits of his own speech, then, indeed, does the poet of the "Divine Comedy" lead all others. If we contrast in this respect the great poet of humanity, William Shakespeare, with Dante Alighieri, the poet of the soul, we find that the latter quite surpasses the world's greatest dramatist.

The oldest edition of the "Divine Comedy" is known as the Foligno edition and its date is 1472. This edition is found in the Medicean Library, Florence, at Cornell Library, at Bologna in the University Library, at Copenhagen in the Great Royal Library, at London in the British Museum Library, at Milan in the Trivulzian Library, at Oxford in the Bodleian Library, at Paris in the National Library, at Parma in the Palatino Library, at Rome in the *Biblioteca Angelica* and in the *Biblioteca Corsini* and at Vienna in the Imperial Library.

The result of the Dante celebration will assuredly be a renewed interest in the work of the great Catholic poet. To stimulate this interest and meet the needs of Dante scholars the Dante Society of Italy has just published in one volume all the works of Dante with critical notes.

Perhaps the one mistake made both in the celebration of the sixth centenary of the birth of Dante in 1865 and the sixth centenary of his death in 1921 is the fact that Dante the politician, has been emphasized too much at the expense of Dante, the poet, the exemplar, in his verse, of Catholic philosophy and Catholic theology. There is not a line in Dante that can be construed as advocating a united Italy, however much Italian patriots of today might desire it. Dante conceived a world empire, doing for the world in temporal matters what the Papacy accomplished in the

spiritual order. But his was no dream of a League of Nations nor a united Italy. And indeed it may be said that the philosophy and theology of Dante are much sounder than his politics.

### COMMUNICATIONS

*Letters as a rule should not exceed six-hundred words.*

#### Dante's First American Commentator

*To the Editor of AMERICA:*

Kindly allow me to correct an error which appeared in a letter signed by T. F. M., under the title "Dante's First American Commentator," in your issue of September 24. The writer says that the School Sisters of Notre Dame at Fort Lee were the recipients of the benefactions of Dr. Henry James Anderson. This statement is incorrect. Neither Dr. Anderson nor any of his family ever gave the School Sisters of Notre Dame either money or help of any kind. There has been much talk of this kind concerning our school at Fort Lee, but there is no truth in it. We purchased the estate, and by hard work have made it what it is today. As an educational institution we receive no assistance of any kind, and I think that this is due in part to the report that this property was donated to us and endowed by Dr. Anderson for a school. Of course we do as much charity as we can in the educational line, but it is very much less than we should wish to do, for the simple reason that we cannot meet the expense.

Fort Lee, N. J.

SISTER MARY NONNA, S.S.N.D.

#### War in West Virginia

*To the Editor of AMERICA:*

I notice in your issue of September 10, on your editorial page, an article entitled "War in West Virginia," in which you make use of the following statement:

But now let the Federal Government, or better still, the State of West Virginia, suppress the practises which continually goad the miners into rebellion. With their expensive system of labor spies, armed guards, detectives, and police, the owners in the Mingo District form an excellent subject for investigation.

In the latter part of your statement you say, "With their expensive system of labor spies, armed guards, detectives and police, the owners in the Mingo District form an excellent subject for investigation." I feel on reading this article that you have very evidently been misinformed on this subject and I am going to cite for you facts which I can prove, because we happen to be part owners of a mine in the Mingo County District.

We purchased this mine, which is located at Matewan, West Virginia, and paid \$25,000.00 for the property. We went about developing the mine, giving employment to the men that applied for jobs, and paid them wages which were agreeable to them and to us. On June 28, 1920, a committee waited on us and wanted to know whether or not we would sign an agreement with the United Mine Workers of America, which agreement, according to their statement, was to fix the hours of labor and wages, and also give them the right to employ a committee to sit at the mine drift each morning and dictate who should be employed and who should not be employed. The only answer that we could make to this proposition was that we could not sign any such agreement, and pressing the matter further we inquired of this committee

whether or not their wages were now satisfactory and their hours of labor suitable to them. To this they replied that they were, and that they had no grievances and liked to work in the mine, but unless we signed this agreement with the United Mine Workers of America that they would not work after July 1, 1920.

We advised them that it was their privilege to work or not to work, and that if they did not appear for work on July 1, we would give them ten days time to consider their action, and then, if they did not report for work, we would hire other men for their places. They did not apply for work on July 10, and, moreover, they began to lay plans to destroy and disturb those that would work, and from July 1, 1920, up to January 1, 1921, by threats and intimidations practised by themselves and their followers they kept other men from working, and the result was that we suffered the loss practically of the entire investment during this period of idleness.

On January 1, 1921, we resumed operations at this plant, and it took us two or three months to place the mines in proper shape to ship coal, as a good deal of our property had been destroyed, which we had to replace before we could get the mine back to working shape. We then started to ship coal, and on May 12, 13 and 14, 1921, the camp was attacked from the opposite side of Tug River which is about 500 to 800 yards from the mine. The houses were shot into by high-powered rifles and the men, women and children were forced to take shelter in the basement of our store, which was built of concrete and furnished protection for them. There were about eighty-five people in this basement for three days and three nights, unable to get even water. On the third day of the shooting, one of our men by the name of Dan Whitt, a miner who was working for us at this plant, in order to relieve the thirst of the women and children took a bucket and went into the yard where there was a pump, to get them some water, and while there he was shot and killed. His body remained there from 10 o'clock in the morning until 3 o'clock the next morning, when it was removed by the Sheriff of Mingo County, with the aid of some railroad workers. In addition to taking this man's life they destroyed property for us by destroying our fans and shooting our mules, and no one has been punished from that date until this for the murder of Dan Whitt.

We never employed mine guards, we never employed spies, detectives, police or armed guards at any of our mines. We have now been mining in this field since 1909, a period of twelve years, and until the year of 1920 we had peace in the Mingo Field, and we still have peace in the McDowell Field, which we hope to maintain regardless of what those lawless men may think or do. We are prepared to take care of our life and property against this lawless spirit, which has been engendered in the minds of the miners by paid agitators from other fields, and which has worked out so disastrously in the Mingo field.

I have been a reader of your paper for some time and I feel in justice to my associates and myself that when you make a statement, such as you have made in your article, that it is our duty as American citizens to call your attention to it and correct you as far as we can, especially when you seem to be under the impression that because we happen to be owners of coal mines in this county we are all lawless employers of labor. We have invested our money in this enterprise, and we happen to be American citizens, born and reared in this country, and as such we want to be treated with fairness and we will not stand for anything but fairness and truth in this matter.

Welch, W. Va.

JAMES P. FLANAGAN.



## The Sheppard-Towner Bill

To the Editor of AMERICA:

The fact that the opposition to the Sheppard-Towner bill, (the so-called "Maternity bill") has grown to enormous proportions speaks well for the sense and character of the American people. The unwelcome publicity given to the real character of the bill led to the resignation of Miss Julia Lathrop, head of the Children's Bureau, and one of the bill's chief promoters. Her successor, Miss Grace Abbott, is, like Miss Lathrop, a product of Hull House, although this fact, for some reason, is nowhere mentioned by the press.

The Children's Bureau, which is to have large sums annually from the Federal treasury for propaganda purposes, if the bill passes, has already issued a booklet at the expense of the taxpayers, "Maternity Benefit Systems in Certain Foreign Countries" which is Socialistic and Bolshevistic in almost every line. This book gives unqualified endorsement to a Socialist book by Madame Kolontai, a Russian woman in the pay of Germany, who is "Commissar of Public Welfare" under Lenin. (See Documents 1 and 7, issued by United States Bureau of Public Information, September, 1918.) The work of her department, in taking children away from their parents and herding them together in the "care" of the Soviet government, has had such disastrous results, notably with little girls, that it has been characterized by a distinguished Russian, Professor Boris Sokoloff, as a crime which knows no parallel in this history of the world. They have destroyed morally as well as physically a whole Russian generation. Sir Paul Dukes says that the central tragedy of Russia today is the result of Bolshevik corruption of children under Madame Kolontai's "welfare" and "maternity" system.

Yet it is this woman's Socialist teachings which are endorsed by the Children's Bureau at Washington! And it is this same Children's Bureau which asks for millions of dollars from the public treasury to make a beginning in this country of government care of children! The Sheppard-Towner bill is merely the entering wedge. The next steps in the Feminist-Socialist program are government wages for all mothers, and government care of children until they are twenty-one, which would cost untold millions. It would also, as its advocates point out, leave men much freer to strike, with no responsibility for support of their women and children. One of the chief workers for this Maternity bill has made this interesting admission: "All the wreckers of Capital, the Constitution and our Institutions are solid for the Sheppard-Towner Bill."

Cambridge.

MARGARET C. ROBINSON.

## Father Noll's Suggestions

To the Editor of AMERICA:

Father J. F. Noll made two important suggestions when he spoke in your issue of September 17 of the need of more Catholic high schools and also of social centers sponsored by Catholics, somewhat similar to the Y. M. C. A. The second suggestion, that Catholics should engage in work similar to that of the Y. M. C. A. has been generally recognized as a need, especially since the World War. In fact officials of the Y. M. C. A. have advocated that Catholics engage in this work, but we have been slow to see such a need or to do anything on a scale worth while nationally. The Protestant Churches recognize the value of the "Y" as an auxiliary to their work, and ministers and Protestant societies assist them wherever possible. Such social centers could likewise be of great assistance to the Church.

A survey of the situation was made several years ago by Rev. Edward F. Garesché, S.J., the results being published under the title, "Catholics in the Y. M. C. A." He asserted that twenty per cent. of the Y. M. C. A. membership was Catholic and that their officials agreed to that figure. The fact that the "Y" can attract so many Catholics should be sufficient justification for efficient, sincere and vigorous work on our part. A little thought will convince anyone that young men and women, between the ages of sixteen and twenty-one years go through a period which means success or failure, honesty or dishonesty, for the rest of their lives. The good influences of school and home are usually severed and the young person wants to practise independence in thought and action. It is the bantering and venturesome age. Good or bad companions acquired then will be kept longer than those acquired at any other age.

Reports from the State prisons of any State will reveal an interesting story of the large percentage of young persons who leave their homes at that youthful age and of those who have their first experience with law and order officials. The *Literary Digest*, for August 27, 1921, quoted a New York judge who had this to say on the subject:

The average age of penitentiary inmates, as shown by statistics recently supplied by the New York State Prison Commission, is nineteen years. This means that they began their criminal careers at sixteen or seventeen, an age at which no judge sends them to a State prison. I do not think people generally realize this flowing tide of youthful depravity, and those who do, are despondent and even hopeless for means to stem it.

A policy of assistance and help for young persons, encouragement and proper guidance should bear fruit in many ways. It would be the indirect means of saving many souls. We should not wait until young persons are matured before we welcome them into our social activities or our societies. Neither should we let the Y. M. C. A. give them the encouragement which we claim they do. We can provide proper places for social activities under the proper influences. Such social centers would dispel the principal excuse of many Catholic young persons that they do not get a chance to meet the opposite sex socially.

So far only one national Catholic society has undertaken such work and that is the Young Men's Institute, popularly known as the Y. M. I. They encourage all Catholic young men of sixteen years and up to join their ranks. Most of the other large societies have requirements that discourage such young persons from joining by high entrance fees or other restrictions. Some frankly say that they do not want young people, but persons who are settled in life. The Y. M. I. has met with great success in its social centers, patterned along the lines of the Y. M. C. A., in San Francisco, Louisville, New Albany and other places. Memphis will soon have a magnificent center of that kind. Where anything has been accomplished, it has been by long hours and very much hard work and with little encouragement until the results were seen locally.

Where the work has been tried in an efficient manner, as in the cities mentioned, it has been a great success and well worth the effort. With all our talented and prominent Catholic leaders, it is strange that we have allowed as long as we have, non-Catholic societies to monopolize social activities and offer encouragement to our young people, to teach them to swim or to offer them athletics, gymnasium work or other social-center facilities. We Catholics have an opportunity that should not be passed by lightly but should be pressed vigorously in every large city irrespective of what local society is interested in it.

Indianapolis.

LEO X. SMITH.

# A M E R I C A

## A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, OCTOBER 15, 1921

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### The One Foundation of Peace

AS the international conference draws near, every Catholic will fervently implore the Giver of all good gifts to turn the hearts of the delegates to thoughts of peace. It is sad to reflect that after centuries of civilization, the nations can find no better means of adjusting their difficulties than war. War means that Governments must withdraw the people from the fields and the counting-house, from the ranks of productive labor, and even from the schools, to set them at the task of killing. Victory rests with the nation that is able to kill and cripple the largest number. The ultimate question of right and wrong then becomes secondary. The nation that can bring the most powerful weapons of slaughter and destruction to the discussion, is always right in the judgment of war. And when the weary peoples look back upon the history of war, they are ready to acknowledge the judgments of Whitman and Sherman, and to admit with Franklin that there was never a good war or a bad peace. For the evils of war seem bound up with war, and its good results, accidental.

But do the nations want peace? The answer to that must be affirmative if by "nations" we mean the people. As for governments, it is not easy to return an affirmative answer. The inter-governmental pacts following the last war, far from doing away with all occasions for future conflicts, intensified some old quarrels and made many new ones. Governments, as Bryce has recently observed, with the air of one who has discovered a new thing, must be bound by the laws of morality. When they are not, war always looms on the horizon. If my neighbor has stolen my property, and the law affords no redress, for the simple reason that there is no law to cover the case, I shall not continue in a state of active benevolence toward my neighbor. If I have good reason to suspect that he is only waiting his chance to steal more of my property, and to

turn my family out of house and home, or suffer them to remain only by payment of a rent fixed by himself, I shall be more than human if I do not arm myself, and prepare to meet violence with violence.

The war has ceased, but the nations are still ranged against one another, with covetous eyes cast upon a neighbor's territory or commercial advantages, or banded together to suppress, in the name of freedom, the just aspirations of small nations and weak peoples. The cry is "peace, peace," but there can be no peace when nations counsel with peace on their lips, but with peace as far from their hearts as God is. May He before whom the nations of the world with all their pomp and power are as dust, incline the hearts of men to His law, and on this firm foundation, give to suffering millions an abiding peace.

### Catholic Negro Schools

BOTH from his friends and from his enemies the Negro is receiving more attention at the present moment than has been his lot since the wild days of Abolition. Much of the attention is intelligent. That is an encouraging sign, for the Negro has suffered at least as much from warm but short-sighted friends as from his enemies. Working on the theory that the Negro should forthwith be placed on a plane of social and political equality with the white man, and whenever possible, on even a higher plane, the Freedman's Bureau and other pilgrims from the North did the Negro more harm than good. The work of the Bureau made almost impossible the resumption of whatever friendly relations had existed between the two races before the Civil War, and its aftermath was indeed bitter. When the strangers from the North put an able-bodied Negro, aged 40, in school to learn the multiplication-table instead of teaching him a trade or placing him on a farm, and when they sent illiterate Negroes to the legislature or raised them to the bench, their real purpose was not to aid the Negro, but to punish the whites. Had the North set itself to discover and enforce an absolutely unintelligent policy toward the Negro, it could not have more completely mismanaged whatever it undertook during the ten or twelve years succeeding the war.

Happily the old bitterness is passing, and today not even the most extreme "Yankee" will question Lincoln's judgment that for slavery and its attendant evils the North was as much to blame as the South. North and South are awakening to the fact that while nearly eleven million Negroes are American citizens, equal before the law with the whites, most of them are not considered "equal" in any sense by the average American white man. A helot-race in a free nation is as bad for that nation as a cancer for the human body. One of the truest things that Booker Washington ever said was that the white man can't keep the Negro in the ditch unless he stays there himself. Among too many Americans the attitude is that the Negro must be kept in the ditch. True, that attitude is now passing, but even self-interest should counsel that it be abandoned



wholly. We need not insist upon "social equality," but it is the height of political folly, to invoke no more exalted reason, to insist upon keeping in the heart of the country, an illiterate, unchurched race, continually exposed to moral and physical disease, and a constant menace to the public welfare.

The way to reform begins with the school, and here Catholics have a serious duty. Catholic schools are doing splendid work, but they are far too few, and not one of them has anything like an adequate endowment. Among all our domestic difficulties, few are graver than the Negro problem. If we can bring the Negro into the Church, we have made him a good man, a good citizen, a valuable asset, instead of a dangerous liability. The radical is now at work in the Black Belt. It is our duty as Catholics and as citizens to supply the antidote. That antidote is the Catholic school for the Negro.

#### A Physician on Modern Dress

THE State Health Commissioner of Virginia, Dr. E. G. Williams, has been addressing various audiences in his State on questions of public health and public morals. Dr. Williams singles out four great sources of evil among our young people; unchaperoned automobile parties, especially by night, immodest dress, indecent dancing and suggestive moving-pictures. Although undoubtedly borne out by sad experience, the nature of some of Dr. Williams' statements confines them to publications for specialists. It may be said, however, that, in the Commissioner's opinion, laws which can do nothing more than restrain or punish those unfortunate creatures who make a business of vice, cannot contribute greatly to purify the tone of public morality, or to lessen the physical diseases which so often follow a violation of the law of God. The great need is "parental influence and the influence of the Church." In this sentence Dr. Williams has indicated the only effective way of putting an end to the scandals which today afflict our public life.

To those parents who, apparently, believe that their children are always safe, even though their dress and their behavior are in defiance not only of the laws of Christian morality but of the conventions of polite society, the Commissioner gives this excellent advice:

Those who ride unchaperoned, who dress immodestly, who indulge in the most extreme of modern dances, are not all vicious or apt to lapse from virtue. But temptation is ever a risk, and as the chances of accidents are reduced, accidents are reduced. That is the principle of "safety first," and it applies in society as well as it does on railways. . . . If we would decrease immorality, we must decrease the chances for immorality by removing the temptations.

This, of course, is not a complete code. After temptations are removed, as far as may be possible, the individual must be strengthened for positive development. But the advice is necessary as well as good, and necessary, unfortunately, for some Catholic mothers. Surely, Catholic fathers and mothers cannot be blind to the manifold dan-

gers which today beset our young people. Yet it is nothing less than astonishing to know that some Catholic mothers, among whom are regular communicants, are quite unable to discern the evil of allowing the daughter of the house to attire herself in a garb which among the ancient pagans was taken to mean that its wearer was a corrupt woman. The sole difference is that the pagan woman stayed within doors, while her modern sister does not. In so grave a matter it is exceedingly difficult to admit good faith on part of the offenders. However this may be, surely no Catholic father or mother can regard it as a matter of indifference or as a fit subject for jest, when sociologists and physicians find in the indecency of the modern styles a prolific cause of vice and public disorder.

Every Catholic mother must know her responsibility for her daughters as long as they remain under the paternal roof, and act accordingly. The impropriety of modern dress is a disorder which few care to denounce, and a subject which our Bishops and priests mention with a repugnance overcome only by their realization of their duty to warn and correct their people. They can do no more than to point out the canons of propriety and urge their observance. Catholic mothers can do far more. As for the common excuse, "it's the style," let every Catholic mother ask herself "Am I willing to stand before the judgment seat of Almighty God with that excuse as my defense?"

#### Uncle Sam as a Nurse

DIRECTOR FORBES, of the Veterans' Bureau, testifies that the Government's system of vocational training "contains decidedly too much theory." He adds that the system is "unmistakably and absolutely wrong." It is "a sweat-shop system," and "to put some of the men where they have been put is nothing short of slavery and crime." To care for disabled soldiers the Government has been dealing "with houses that spring up just to get the Government's money, and to exploit the soldier" and has been "farming the men out to people who think only of the money they are going to get." In California, ex-service men have been assigned to wards in insane asylums where, naturally, "they are not receiving the character and standard of training they should receive." Also in California the Colonel finds "a very unsavory situation with regard to the contracts under which the men are supposed to receive training." Finally, the Colonel does not believe that "very many men have been actually rehabilitated by the Government to go back to their communities as wage-earners and community assets."

Now if the Government has failed so miserably in work that really belongs to it, what warrant is there to believe that the Federal Government will do anything but almost irreparable harm, when it goes into the business of managing schools and maternity-clinics?

The answer to this question is not forthcoming. The late Champ Clark once said on the floor of Congress, that

if the cranks would stop coming to Washington to pester Congress to take care of matters that should be managed by the States, Congress might have some time for its own business. "The Federal Government can't do everything," he exclaimed; and he might have added that in the work which was then uppermost in Congress, the Government did not seem to be succeeding with any notable brilliancy. Some letters recently published by Theodore Roosevelt's sister show what an appalling amount of "blundering through" was caused during the Spanish War by the downright stupidity of officials at Washington. "They send us goods we don't need by express, and absolute necessities by freight." Some day it will be safe to tell similar stories of the war which ended nearly three years after November, 1918.

After all, that exceedingly sacred thing which we call "the Government" is usually a crowd of politicians at Washington, the Toms, the Bills, and the Joes of the local wards, magnified by a Federal lens. They have made a sorry mess of their dealings with the soldier back from the war. That is a conclusive and unanswerable reason why we should import a new crowd of politicians to Washington, and set them to managing schools and maternity-clinics. If you let him alone, Uncle Sam can sometimes do his work fairly well, but neither the good Lord, nor his contract, the Constitution of the United States, ever intended him to be a schoolma'am, or to fill milk-bottles for babies in Agawam or Kalamazoo.

#### The Church the Best Eugenist

**I**N the course of a speech that Major Darwin made at the International Congress of Eugenics held last month in New York, he remarked that

The belief that man has been slowly developed from some ape-like progenitor, which is now universally held by intelligent people, gives rise to the new hope that his upward march will be continued in the future. It is on this hope that eugenics is founded.

It might first be observed in passing that there are about 400,000,000 Catholics, some of whom perhaps are fairly "intelligent," and many millions of other Christians besides, and distinguished scientists not a few, who do not number among the articles of their faith the melancholy tenet that "Man has been slowly developed from some apelike progenitor," a belief that Major Darwin must have "inherited" from his eminent father. Another thing worthy of note is the meager likelihood that the "educated" and "well-to-do" people whom Major Darwin urges to "start a great moral campaign" against what menaces the family will be much stirred by his appeal. In the sacred name of patriotism and of "racial progress" he implored them to sacrifice "regard for personal comfort and social advancement" on the "altar of family life." It would be highly interesting to learn how many couples, hitherto addicted to the practise of race-suicide, will now promptly mend their ways and through a burning desire

to promote the evolutionary journey of the race upward, begun ages and ages ago by their "apelike progenitors," will soon start large families.

But to save effectively the American home motives stronger than love of country and zeal for the improvement of the race are required, and these the Catholic Church abundantly supplies. As the Rev. Thomas J. Gerard well observes in his excellent manual, "The Church and Eugenics," a little book that every Catholic social worker should know almost by heart, most non-Catholic eugenists have almost nothing to offer "in the way of will-stimulus" for the proper furthering of true eugenics. But that "is precisely what the Church can do and does," for,

The whole of her Sacramental system, nay, her very existence and activities, are designed to this one end, to put the human will in the right direction and to keep it there. . . . It is Divine charity which permeates spiritual life and controls all the multitudinous principles of variation, assimilating those which tend towards life eternal, rejecting those which tend toward death eternal. . . . The ideal at which the Church aims, and actually does at times accomplish, is the production of perfection in morality.

Now it is precisely this eminence in sanctity amongst the few which tends, more than all cosmic forces, to produce rational restraint of the will, which is so needful for the production of a vigorous, healthy body and a useful, sane intellect. Eminence in sanctity is eminence in love, and eminence in love is eminence in will-power. . . .

Now the whole question of eugenics ultimately turns upon this point: How is the sexual appetite, that strongest of impulses, implanted in human nature for the propagation of the race, to be rendered subordinate to the intelligent will? The Catholic answer to the question is a radical one. It consists in the cult of purity in all its branches, both in the marriage state and the state of celibacy, both in Religious Orders and in the world.

The stern, uncompromising stand taken by the Church against all sins of impurity is well known. She teaches that the unclean thought, the lascivious glance, the foul word, the immodest action, wilfully and deliberately indulged in, all tend toward the destruction of the race, because they inflame the passions, and make them harder to control. Every sin of impurity that is committed, by weakening the will lessens the soul's power of resistance when the next temptation comes and so prepares the way for the perversion of the sex impulse.

For this reason, among others, the Church preaches self-control in season and out of season, if the latter, indeed, be possible. A searcher of hearts by Divine appointment, she realizes better than any other organization the havoc wrought both to the individual and to society by the least abuse of the primal passion. And, happily, in this as in all other concerns, she has been true to her doctrine and mission in the face of scorn and obloquy, thus saving the world much of the untold misery that is the wages of sin. The Church, therefore, by rigidly enforcing her teaching on purity has proved herself the best of eugenists.



# Literature

## REVIEWERS AND REVIEWS

**A**BOUT a century ago there lived in a land far distant from the sacred Ganges an indolent and stony-hearted reviewer. Having proved a complete failure as an author and bitterly envying every successful maker of books, he determined to devote his life to writing reviews with the avowed object of keeping as many authors as possible from winning the renown he himself had missed. His method of procedure was very simple. He would first skim through the preface of the book sent him for notice, then turn to the index and run his eye quickly up and down the columns till he came to a word which suggested one of his many favorite aversions. Noting the reference he would then, with rising indignation, search the volume for other topics about which he could violently disagree with the author, and when the vessel of his wrath was at last fairly brimming over, he would seize a quill and savagely dash off a review calculated to drive the author "criticized" to the commission of mayhem, murder or suicide or even all three.

But the kind of review just described, the kind falsely alleged to have hastened the death of John Keats, has now become quite obsolete. The average reviewer of today, is far less bloodthirsty than his nineteenth-century forbears. He poses, rather, as the friend of the author, whose merits he delights to show the discerning reader. With a cautious glance perhaps at the advertising pages of the periodicals for which he writes reviews, he prudently refrains from criticizing severely worthless books that "everybody" apparently "is reading." He finds it much safer and pleasanter to praise immoderately the latest works of authors who are more remarkable for industry than talent.

The reviewer, however, who is a safe guide to good reading, cannot, of course, be either a lazy, envious slasher, or an uncritical, time-serving flatterer. It is highly desirable, indeed, that he should know something about the subject treated of in the work he undertakes to review, he should be familiar with the age-old laws of objective criticism, he ought to take pains to learn what end the author aimed at in writing the book, and he must by no means consider it outside his province, as do so many reviewers today, to tell what effect, in his opinion, the work he is appraising, is likely to have on the minds and morals of its readers.

According to the ancient analyst there are at least five kinds of book-reviews:

The gutting review, which aims at making a readable article by quotation; the expository review, which expresses in brief the book's aim and scope; the irrelevant review, which may be a discursive essay; the general review, which treats the book as a type or symbol; the critical review, which does penetrate to the heart of the matter and considers it in relation to the wider issues. There are subdivisions and combinations of any or all of these, and any review may be a work of art.

And the best of it is, like the five and forty ways of inditing tribal lays, every single one of them is right. The traditional garret-dwelling literary hack, however, will hardly find the "gutting review" a very remunerative one, for the close-fisted literary editor is not wont to pay as much for voluminous "quotes" as for "original" matter. The cannier penmen, therefore, favor the expository review, for the adoption of that method enables them to spin out to as great a length as the editor will permit a digest of the work to be noticed and every word is convertible into cash.

The third species of review, the irrelevant kind, is generally the easiest to write and the least satisfying to read. Lord

Macaulay's well-known method of reviewing was to devote a few preliminary paragraphs to pillorying the wretched author of the work given him to notice, and then to write a long, brilliant and misleading essay on the subject himself. But the reviewers of today who are most given to the discursive book-notice, have none of Macaulay's ability but are tiresome, egotistical folk, as a rule, who make a volume's title the hook on which to hang a quantity of old extraneous matter of little interest to anyone but themselves.

In the hands of the skilful the "general review" can be made a real work of art. By grouping together several books bearing on the same subject, or the works of one author, it is often possible for a scholar, or a philosopher to throw such fresh light on the solution of a problem or on the phase of a movement that the review becomes a very valuable contribution to current thought. But the most satisfactory sort of book-notice, both because it calls for study and reflection on the reviewer's part, and because it offers the prospective reader of the book just the information and the guidance he requires, is the strictly critical review. The *krités* or judge must come into court thoroughly equipped by experience and training for discharging his high office with ability and distinction, so that when he takes his seat on the literary wool-sack, the reading public will feel confident that the work of every author summoned before his tribunal, after the evidence has been calmly weighed, will be justly yet mercifully appraised. The critical reviewer, realizing that it is his duty "to propagate the best that is known and thought in the world," will have read the great literary masterpieces, will be familiar with what the keenest minds have thought of them, and will remember the qualities that should characterize perfect examples of the class of books submitted to him for notice. Our ideal reviewer, steeped in the principles of sound literary criticism, which have been held *semper, et ubique et ab omnibus*, can always bring to the appraisal of a work his knowledge of subjective criticism's laws, thus avoiding the pitfalls that lie in the path of the purely impressionistic critic. He will never countenance the divorce, so-called, of literary from ethical beauty nor will the stylistic perfection of a book blind him to its moral dangers. The reviewer's insistence on the importance of objective criticism was seldom more necessary than it is today, for entire schools of critics, having lost all faith in a Supreme Lawgiver, have logically given up also their belief in an immutable moral law. To such men objective criticism means very little. "One judges that to be good which one loves," say the subjectivists. "There is the whole matter." Swinburne, remarks Arnold Bennet, "has simply knocked to pieces the theory that great art is inseparable from the Ten Commandments."

But reviewing, after all, is merely talking about books. The conscientious critic simply desires to call to the attention of the reading public what is good in current literature and to caution them against what is worthless or dangerous. Remembering that masterpieces are few and that the best is rare, he will not praise to the skies every "unusual" book that appears, and the fact that "the papers are enthusiastically commending" a novel which he knows to be a peril to the average reader's morals will not keep him from condemning the story. It is the reviewer's beneficent office to make good books widely known and his consolation should be the thought that his book-notices will induce many people to procure and read the works he praises.

Two acrimonious critics, it is recorded, were once wrangling about the merits of a certain book. "Stop talking non-

sense," said the first impatiently. "Why, I reviewed the volume." "I dare say you did," rejoined the other with a sardonic smile, "but I read it." It does seem only just that a critic before writing a book-notice should make himself somewhat familiar with the contents of the work he means to review. The story goes that there once lived in a Grub Street attic a penurious critic of the indolent, slashing school, who was suddenly made so kind and genial one day by the coming of an unexpected little legacy that he praised immoderately the book he happened to be "reviewing." Some months later he chanced to pick up the quarterly in which his review had appeared and was so impressed by his own high estimate of the work's value that he rushed from the garret and with his last half-crown bought the book and eagerly read it. So great was the pleasure and profit he derived from actually reading the book he had merely reviewed a few months before, that our lazy and truculent critic highly resolved that from that time forth he would always first read every book he undertook to review. Cheered and humanized by the perusal of many excellent works that then chanced to fall into his hands, he began, strangely enough, to grow prosperous. By being able to buy a dinner nearly every day our sometime lean and sour reviewer soon became sleek and smiling, was elected to Parliament, married a peeress and after reaching a green old age attained his life's ambition by ending his days as a literary editor.

WALTER DWIGHT, S.J.

### MUSIC

Wrapt in her own loveliness  
The young moon walks abroad—  
Here, upon these tranced faces  
Lies the light of God.

Yes, pure light of Him it is,  
This white reverence,  
This white awe of ancient Beauty  
Wordlessly intense.

Music—Beauty's very breathing—  
Kindling cloud and air,  
Bidding souls of all who hearken  
Mount and dream and dare.

Music—waning, falling, melting  
Faint and far-away,  
Lost at last, and drifting blended  
With the moon-white spray.

Drifting past where mortal Fancy  
Rears her last pale bars—  
One forever with the rhythms  
Of the tides and stars.

ELEANOR ROGERS COX.

### REVIEWS

**The Founding of New England.** By JAMES TRUSLOW ADAMS. Boston: The Atlantic Monthly Press. \$4.00.

Mr. Adams is an iconoclast; but, for the most part, he breaks his images with discretion. To him the Fathers of New England were no mild-mannered saints preaching with gentleness the Gospel of Christ and propagating on the stoney wold of the new world a message of love, tolerance and liberty. At the very outset conflict with the owners of the soil began. "To say that his [the Indian's] lands were bought, and that, therefore, he was justly treated, is a mockery." From the Old Testament these high-hatted pioneers "drew their texts, and it never failed to provide them with a justification for their most inhuman and

blood-thirsty actions," not only against the Indians, but against the Baptists, the Episcopalians, the Jews, the Quakers, the Catholics, and, in general, against any who dared question the tyranny of the ruling clique. As for religious and civil liberty, of which so much is heard in connection with the Pilgrim Tercentenary, the least said of either, is the best way of bringing a dark chapter in early New England history to a close.

The attitude of the two most influential Massachusetts leaders, both lay and ecclesiastical, is not a matter of inference. "Democracy" wrote Winthrop, after stating that there "was no such government in Israel," "is among civil nations accounted the meanest and worst of all forms of government." To allow it in Massachusetts would be "a manifest breach of the Fifth Commandment." "Democracy," wrote John Cotton to Lord Say and Sele, "I do not conceive that ever God did ordeyne as a fit government eyther for church or commonwealth."

And these men, with their followers, practised to the limit, and beyond it, what they preached. The result was, according to Mr. Adams, that "the laws which voiced and fostered" religious toleration and political equality, regardless of class or creed, "were due to one of the most shameless of English kings," Charles II, and "and not to the fathers of the New England commonwealth." Nor does Mr. Adams spare our reverence for the early New England town meeting. It was largely a gathering of "dummy directors."

The small minority that ran the government and the churches was naturally active and vocal. But the fact that four-fifths of the people were reasonably content to join no church, and to have no voice in the government, certainly does not argue, in that time and place, any very high degree of political, religious or intellectual interest, as compared with the rest of America.

As to the religious and moral conditions of the first seventy years of the colony, Mr. Adams comments in terms that are not without a lesson for twentieth-century America:

In spite of the good which Puritanism did as a protest against the prevailing immorality, it must be admitted, also that in taking from the laboring classes and others so much of their opportunity for recreation of all sorts, it undoubtedly fostered greatly the grosser forms of vice, and helped to multiply the very sins it most abhorred. These . . . debarred from their old-time sports, turned to drunkenness and sexual immorality, both of which were frequent in Puritan New England.

Perhaps Mr. Adams regards the shortcomings of Great Britain with too tender, and the faults of the colonists, with too severe an eye. But his well-documented volume is one that must be reckoned with by all students of the founding of New England.

P. L. B.

**Turns About Town.** By ROBERT CORTES HOLLIDAY; **Roving East and Roving West.** By E. V. LUCAS. New York: George H. Doran Co. \$2.00 each.

There is a wide variety of theme in the easy, chatty essays that fill the 365 pages of Mr. Holliday's latest book: "The Hotel Guest," "'Bout Undertakers' Shops," "Seeing Mr. Chesterton," "A Humorist's Note-Book," "Recollections of Landladies," "Nosing 'Round Washington," and twenty-two others, some of which hardly seem worthy of preservation in book-form. The author has an experienced journalist's keenness of observation and the whimsical gifts of a kindly humorist. Mr. Holliday's essay on dedications is full of "larnin'" and the paper called "I Know an Editor," mercilessly lays bare the frailties and limitations of that hapless wight, for he is able to do nothing but count the words of manuscripts, cut articles like cloth to fit, gage the rate to be paid for this or that, and, "Worst of all, they have lost, totally lost, that shield against adversity, that great joy in days of prosperity, that deep satisfaction of life . . . the relish of *buying* books."



The fifty or more short papers by that genial English essayist, Mr. E. V. Lucas, are pleasant reading. India, Japan and the United States are the countries he visited. In Bombay the author was struck by the fact that a funeral is a simple matter to be hurried through as quickly as possible and the wedding festivities last for weeks, plunging the family into debt for years, while in London among the poor a funeral is considered a failure unless its cost is out of all proportion to the survivors' means, but a wedding is a matter of only a few shillings. Mr. Lucas found the public manners of the Japanese anything but good. The whole staff of a stockbroker's office in Tokio, he relates, "left its typewriters and desks to come and laugh" at him. Half the book is taken up with Mr. Lucas's impressions of America during an eight weeks' sojourn here. He enjoyed our humor, finding nearly everybody he met a *raconteur*, and was delighted with our picturesque slang. He found public decorum more marked in America than in English cities, but expresses his amazement at the immodest doings permitted in our restaurants. After writing a detailed comparison between baseball and cricket Mr. Lucas decided that we have the better game: an extraordinary admission for an Englishman. He mistakes General Sherman's statue in New York for that of Sheridan.

W. D.

**Lawn Tennis Up to Date.** By S. POWELL BLACKMORE. New York: George H. Doran Co. \$5.00.

This is a remarkable book written with an inspiring zeal by a tennis player of twenty years' experience on the courts. A more serious and sincere treatment could hardly have been accorded a discussion on metaphysics or international law. Mr. Blackmore is a fearless advocate of the game as it should be played and is eloquent in his praise and in his denunciation. "The millennium," he tells us, "will come when every one, through the playing of games, has formed a passionate attachment for sportsmanlike conduct in all walks of life. The churches then will be forced out of business." But have "the churches" waited for this passionate attachment? The author's indictment of the English Lawn Tennis Association is scathing, and he seems to have proved his case, for facts and figures are cited. He has not merely blasted the antiquated citadel of the L. T. A., he has also proposed a very definite constructive program which is already more or less in vogue outside of England.

Mr. Blackmore's chapters on the art of playing the game, while dogmatic, differ widely in both matter and form from most of the so-called textbooks on tennis. He possesses to a high degree the gift of imparting technical points in a most informal manner. His style is always interesting and in general literary. Expense has not been spared in the make-up of the volume, for diagrams and action-photos, among which are cinematograph illustrations of the "service" and the "drive" increase the book's practical worth, while articles by W. T. Tilden, W. M. Johnston, A. H. Gobert, F. G. Lowe and others contribute to the interest and value of the book. Tennis enthusiasts will be well pleased with this new work and will watch the stir it is sure to create.

F. X. D.

**Sociology and Ethics.** By EDWARD CARY HAYES, LL. D., New York: D. Appleton & Co.

As a piece of imaginative writing this book is quite above the ordinary. It has a flow and an interest that holds the reader's attention away from reality, and makes him think in terms of a humanity that is very beautiful but still not the one we know. There is something of the fairy tale about the whole thing, and we are inclined to thank the author for the pleasant hours he has furnished us, when our eyes are opened to the fact that the author is a professor in one of our universities and that the book we have just finished reading is apparently the matter

he has been teaching the young men who have sat before him in the classroom. Then the matter takes on a new aspect that is very far from being pleasant, for one wonders whether or not Mr. Hayes belongs among these modern sociologists who think to solve the difficulties of the world by advancing impossible hypotheses as solutions. Though he pleads for a scientific investigation he is clearly not scientific. To clean the slate of all thoughts that do not fit in with one's preconceived ideas is clearly not science. Though never, either scientifically or otherwise, proved and contrary to the testimony of the competent, the author assumes the evolution of man from primitive ooze. Naturally with such a beginning freedom must go, and with it goes the idea of the supernatural, which he pooh-poohs out of existence. All this is very fine, if draped in a popular style, but is it fact?—And if it is fact, why all the rumpus? Such a man is bound to reach his high destiny, *whatever that may be*, if left to the kind care of Mother Evolution. Even Mr. Hayes can do nothing to help or hurry the process.

The prime fault of the work is that it is not at all scientific. After advancing a theory, the author carries on an investigation and stops just before he reaches the point where the absurdity of the whole thing would be obvious. This is especially true in his chapters on the nature of the will, the social values and the motives of righteousness. Demonstrate that man is not sprung from a brute or that he is a free agent or that there is a God, who created man and fixed the laws of morality by making man's nature as He did, and Mr. Hayes' work becomes worse than worthless. Now these points can be demonstrated, and the author might do well to peruse the works of those who have written on man's nature as it is.

P. A. M.

#### BOOKS AND AUTHORS

**Venizelos.**—S. B. Chester's sympathetic "Life of Venizelos" (Doran, \$6.00) tells the story of a man's rise from peasant to Prime Minister and dictator of a nation's policies. Admiration is evident in almost every page of this interesting life-story. For that reason there is an absence of the critical view that weighs and sifts and then pronounces judgment. The documents that are published bearing on the position of Greece in the World War are enlightening. But until all the documents are published it will be impossible to understand the Greek position thoroughly. From the Entente viewpoint the book is good. It will contribute to the future history of the Balkan situation when all the angles of opinion have been given and the historian in days to come masses his documents and pronounces on them. That Venizelos is a remarkable character in Balkan politics stands out clearly from this biography, but time will tell whether he is as great as Mr. Chester's pen-picture makes him out to be.

**Letter Writing.**—Teachers and others too who would find such a book useful ought to get Thomas Arkle Clark's "When You Write a Letter: Some Suggestions as to Why and How It Should Be Done" (Benj. H. Sanborn & Co., Chicago, \$1.12). The author, who is Dean of Men and Professor of Rhetoric in the University of Illinois, under the captions "Letter-Writing," "Materials and Form," "The Friendly Letter," "Formal Notes," "The Business Letter" and "Letters of Courtesy" has gathered together a wealth of practical counsels on the virtues and vices of correspondents. The book is written in a pleasant easy style and abounds in examples and anecdotes drawn from Mr. Clark's long experience as a teacher and dean of men. Touching on letters of recommendation he sorrowfully owns that "Ministers and school-teachers write the worst ones and are most likely to show little respect for the principles of truth," for they do the petitioners grievous wrong by "painting for them a character which it is impossible for even a saint in heaven to live up to."

The author confesses that he sometimes writes letters when he is angry and admits "generally that it is a corking good piece of work that will bring the recipient to his senses." But then he always lays it by till the next day, and then drops it carefully into the waste-basket and writes another, "much less clever . . . but quite free from malice and anger."

**Valuable Historical Documents.**—Antoine Rabath, S. J., was one of the most distinguished Orientalists of the twentieth century. He died at Alexandria, Egypt, eight years ago, worn out by his labors as a missionary in his native Syria and by his literary labors. With indefatigable energy and the patience of a genuine scholar, he had published two "fascicules" of valuable papers connected with the development of Catholicism in the Near East. His brother Jesuit, Father Tournebize, has just edited a third "fascicule": "*Documents Inédits pour Servir à l'Histoire du Christianisme en Orient—XVI-XIX Siècle*" (Beyrouth. Imprimerie Catholique.) The variety of documents in the volume can be surmised from the first and the last. The first is a part of a letter from the French Consul at Aleppo to the French Ambassador, the Marquis de Villeneuve, date not given. The last is a letter dated March, 1527, from the Bishops of Syria to the Emperor Charles V. French, Italian and Latin are the languages used in this interesting collection. It forms a veritable treasure of rich "documentation" to those who wish to be thoroughly acquainted with the history of Catholicism in the Near East, in Turkey and Persia.—The *Revista de la Facultad de Letras y Ciencias*, of the University of Havana (Habana, *Imprenta del Siglo XXI*) keeps up its high literary and scientific standard. It contains among other scholarly articles a eulogy of the distinguished man of letters and philologist, Dr. J. F. de Albear, by Dr. J. M. Dihigo. The eulogist does full justice to the old teachers of Albear, the Jesuits of the Colegio de Belén, and in particular to that eloquent Father Vinuesa who has left such imperishable memories behind him among the Cuban people, who have one splendid characteristic, they never forget a friend.

**Sinn Fein's Achievements.**—Mr. John X. Regan, M. A., has done the Irish cause a great service by gathering into a book called "What Made Ireland Sinn Fein" (The Harrigan Press, Worcester, Mass.) the opinions of Ireland's leaders, the nature of the freedom Erin demands and the reasons for that demand. Mr. Regan is himself full of Ireland's spirit and it was this, no doubt, that dictated to him so apt a choice of documents, for he puts before the reader the very essays and speeches most necessary for a proper understanding of Ireland's attitude during her present struggle for national and individual liberty. Pearse, Griffith, MacNeill and others present their cases so well that the reader will lay down Mr. Regan's volume convinced that the only solution is Sinn Fein.—The text of Lennox Robinson's "The White-Headed Boy" (Putnam, \$1.75), the three-act comedy which the Irish players are presenting now in this country, makes very diverting reading. On young Denis Geoghegan, his doting mother's darling, failing once more to pass the medical student's examination, his brothers and sisters, who have long been skimping themselves for him, determine to send him out to Canada to shift for himself. The comedy tells how their plans were all frustrated. The characterizations, dialogue and situations are most amusing, and the way the author brings in the players or sends them off the stage is very original. Instead of saying, for example, "Enter George," we are told in an italic aside: "There's George now. The eldest of the family, a steady man, a bit soured, maybe, but who wouldn't be, and that string of sisters depending on him. He was forty last summer, but he looks more."

**Postal Service and Public School.**—In "The Community Capitol" (Pittsburg: The Mayflower Press) Mr. Clyde Kelly, a member of Congress from Pennsylvania, writes a "Program for American Unity." Any attempt to unite the varied and at times contradictory elements of our population should be welcomed, provided that it safeguards their individual liberty, their religious beliefs and does not make of them the mere tools of the State. For the "unification" of the people, Mr. Kelly here outlines a plan according to which two of the instruments of American democracy, the public school and the postal service, are to be co-ordinated and used to bring about the "fellowship of folks," their economic betterment, their educational improvement. To accomplish this, the school must be taken from "autocratic" and handed over to democratic rule. The schoolhouse must become post office, recreation and social center, distributing center for food, farm produce, news, &c. On the face of it, the plan is alluring; ultimately, it means the Gary-Federalizing of the school, the injecting of the Government on a grand scale into the private affairs of the people. The natural result of the plan outlined in "The Community Capitol" will be to increase the scope of the Government's autocratic powers and the Federal post office if once given a chance will devour the school.

**Books of Piety.**—Here are some little books of piety, small but rather expensive, which will doubtless have their appeal. Blessed Albert the Great's "Paradise of the Soul, a Treatise on the Virtues, Suitable for Use in Mental Prayer" (Kenedy, \$1.25), contains solid matter on some forty Christian virtues, including "congratulation," that is, "to rejoice with God for all His innate and eternal beatitude and perfection."—"The Fiery Soliloquy with God of the Reverend Master Gerlac Peterson of Deventer, Canon Regular" (Benziger, \$1.25), was written by a friend of the "Imitation's" author, and was known, we are told, as "The Other Thomas à Kempis." Though Gerlac's book is thoughtful and pious enough, it bears no comparison with his friend's immortal masterpiece.—"A Gift from Jesus, the Spirit and Grace of Christian Childhood" (Benziger, \$0.80), which a Sister of Notre Dame has translated and adapted from the French of M. Jean Blando, a seventeenth-century Sulpician, is not a book for the little ones, but a series of short meditations suggested by the text, "Unless you be converted and become as little children, you shall not enter the Kingdom of Heaven." The author first studies a child's simplicity, meekness, purity, etc., and draws practical lessons and the second part of the book contains devotions to the Infant Jesus.—"A Crown of Tribulation" (Kenedy, \$1.00), is the title of Elizabeth Parker's meditations on Our Lady's seven sorrows. Scripture passages are well used to stimulate the reader's affections.—The Rev. E. J. McGuinness's "The Rosary; Its History and Use" (Extension Press, Chicago, \$0.15; \$9.00 a hundred), is a tiny booklet with good pictures of the mysteries with the corresponding passages from Holy Writ and an excerpt from Pope Leo XIII's Encyclical on the rosary.

**Books for Children.**—Father Finn's new juvenile is called "Bobby in Movieland" (Benziger, \$1.50) and tells how a little boy of Los Angeles, whose mother thought him drowned, fell in with some amiable moving-picture folk and joined three other children in becoming film stars. The story is rich in "atmosphere."—Father Spalding's boys' book this year, "Signals from the Bay Tree" (Benziger, \$1.50), describes the exciting adventures Phil, Tod and Clifford had during an expedition through the Florida Everglades. They end by discovering a chest of—But that's telling.—Marion Ames Taggart has ready two well-illustrated stories called "The Queer Little Man" and "At Greenacres" (Doran, \$1.50 each) which tell all about the



happy summers spent by three ten-year-old girls and a boy. Pleasant country-pastimes without end.—The latest "Peeps in Many Lands" volume, a series already favorably noticed in these columns, is made up of R. Talbot Kelly's description of modern "Egypt" and John Finnemore's account of "The Holy Land" (Macmillan, \$1.50). Written primarily for English children, the book is very readable and finely illustrated.—Walter Collins O'Kane has put into a richly illustrated little book called "Jim and Peggy at Meadowbrook Farm" (Macmillan, \$1.00) a wealth of interesting information for city children about the farmer's life. A boy and girl from town stay a year with their New England country cousins and are in a perpetual state of wonder at the marvels they see.—Macmillan has ready a new \$2.00 edition of Edgar Lee Master's "Mitch Miller," an excellent book both for boys and grown-ups which was praised in our issue of November 13, 1920.

## EDUCATION

### The Bible in the Public Schools

IT is reported that an attempt will be made to bring this much-discussed question before the Supreme Court of the United States. The State of Washington, which specifically excludes the Bible from its schools, will furnish the basis for the case, and the complainants are the Presbyterian Synod, appealing from a decision recently made by the State Supreme Court.

The Synod, it is said, has carefully prepared its case, and proposes to urge it with vigor. The ground chosen by the complainants certainly may be commended for novelty, for it seems to be held by the Synod that the Declaration of Independence, rather than the Constitution of the United States, is the supreme law of the land, and the standard by which all State laws are to be judged. It is further stated that the Declaration is a covenant between Almighty God and the American people, and that the study of the Bible by children in the public schools is necessary for its right understanding. Only a major prophet can foretell what the Supreme Court may do, but even a layman may venture the opinion that this reasoning is not calculated to move the Supreme Court to entertain the case presented by the Synod.

### AN "UNDECLARATORIAL" RULING

THE argument, however, traverses many points of interest. It is contended that "to exclude the Bible from the public schools is to violate one of the essential clauses of the opening paragraph of the Declaration of Independence." Hence the decision of the State Supreme Court to the effect that the reading of the Bible, "a sectarian book," in the public schools is contrary to the State Constitution, is quite irrelevant, since this reading is a right protected by the Declaration of Independence. For "this ruling, opinion and construction," it is argued, "is erroneous, and the State constitutional provisions so construed are void as being in conflict with, and repugnant to, the principles of the Declaration of Independence. In particular, this ruling is repugnant to, and in conflict with, the principles in the clause of the Declaration of Independence, 'to assume, among the powers of the earth, the separate and equal station to which the laws of nature and of nature's God entitle them,' in that all citizens are equally entitled to instruction in 'the laws of nature' and also of 'nature's God,' which latter are spiritual, and obtainable only from the Bible."

In this contention the Synod is surely in error. For the clause quoted refers only to that knowledge of Almighty God which can be secured by the light of reason, as St. Paul clearly shows, independently of supernatural revelation. "But the ruling makes it impossible," the complainants continue, "to obtain such knowledge in the school systems of the State, although elaborate provisions are made for teaching 'the laws of nature.'" Whatever argu-

ment may be drawn from the quoted clause, it suggests not Bible-reading in the public schools, but some instruction in theodicy.

Scarcely more to the point are two other arguments presented by the Synod. The first is that no State may rightfully exclude from its system of education instruction in the science of religion as set forth in the Bible. The reason adduced is that the Bible "is the only book which sets forth the existence, laws, and attributes of the Divine Providence to which the Declaration of Independence is committed." The exclusion of the Bible from the public schools is "repugnant to the Declaration, and therefore void."

### THE STATE AND ITS CONSTITUTION

TO all the arguments which have thus far been noted, it may be answered simply that not the Declaration of Independence, but the Constitution of the United States is the standard to which the constitutionality of any State law must be referred. This is clear from Article VI, paragraph 2. In the next place it may be remarked that, as far as the Constitution of the United States is concerned, the State of Washington may not only exclude the Bible from the public schools, but set up an Established Church. The First Amendment is a limitation of power upon the Federal Congress, not upon the respective States. In this matter the States are bound only by their own laws and constitutions. For "the Constitution makes no provision for protecting the citizens of the respective States in their religious liberties; this is left to the State constitutions and laws. Nor is there any inhibition imposed by the Constitution of the United States, in this respect, upon the States." (*Permoli v. Municipality*. No. 1, 3, How., 589,609). "The States may therefore," comments Zollmann, "so far as the Federal Constitution is concerned, establish some religion, and prohibit the free exercise of all others." ("American Civil Church Law," p. 10). That is why Massachusetts did not completely disestablish Congregationalism until 1833, and why to this very day, by provision of the Constitution of New Hampshire, Catholics, Jews, Quakers, Unitarians, and all who are not "Protestant Evangelical Christians" are excluded from the "full rights of citizenship." Clearly, then, the State of Washington, as far as the Constitution of the United States is invoked, is fully within its rights in prohibiting the reading of the Bible in the public schools.

### RESULTS OF NON-RELIGIOUS EDUCATION

THE final argument is one that will be appreciated by students who believe that to exclude religious teaching from any system of education is not conducive to the public good. But it is to be hoped that conditions are not so bad as they appear to the eyes of the Synod. The presentment states that within a few years after the expulsion of the Bible from the schools

It became necessary to create juvenile courts, jails and correctional institutions, and so great was the demand for their use that good people of the towns and cities began to make efforts to supply Bible teachings and moral training to the youth attending State schools and colleges, and were knocking at the back doors of the schools to which the law required their children to be committed for education, seeking for the recognition of Bible instruction.

The course and attitude taken by the State toward religion and the Bible will overcome all others. It took less than twenty-two years during the reign of Ahab, by favoring the teachings of Baal rather than that of Jehovah, to reduce the well-established Jehovah system to 1 prophet, while Baal's teaching had raised up over 450 prophets.

No Catholic will be disposed to deny that these, or similar, results commonly follow schools from which religious instruction is excluded. The Catholic method of avoiding them is the establishment of Catholic schools, and it is rather curious that the Synod does not seem to contemplate a like solution. It is certainly not accurate to say that Presbyterian children are forced by law to attend schools, which, as experience has shown, are wont to build

"jails and correctional institutions." Whatever the State of Washington has decreed on the Bible in the public schools, it surely has not ordered all children to frequent the public schools. There are today in the State of Washington about 10,000 children in the Catholic schools, in institutions which, to borrow the simile suggested by the Synod, have not bowed the knee to Baal.

#### THE SOLUTION OF THE DIFFICULTY

A SERIOUS and unbiased study of the question would, I think, convince our separated brethren who at this late hour are awakening to the danger of non-religious education of two facts. The first is that it is hopeless to think that the State can give the children any adequate instruction in religion by reading the Bible at them for a few moments every morning; and the second is that the only solution is the school maintained by the religious authorities for both secular and religious training. If the Catholics of Washington can support a system of schools for their children, it should not be impossible for their wealthier Presbyterian brethren to do the same.

Whatever be the action taken by the Supreme Court, it is certain the question will be urged more strongly as the breakdown of the public schools, as now constituted, becomes more clearly marked. The evil effects of education without religion stressed by the Washington Synod have been pointed out again and again during the last twelve months by judges and prison officials throughout the country. But how to put religion in the schools is a question upon which the respective States differ. How some of them have endeavored to foster "Bible-reading" and at the same time sternly to proscribe "sectarian teaching," and with what success, will be shown in a subsequent article.

PAUL L. BLAKELY, S. J.

#### SOCIOLOGY

##### Can the "Movies" Clean Up?

MARY PICKFORD has one legal and one ex-husband. But the State of Nevada (Nevada, mark you!) is still investigating the manner in which the former legal husband became an ex-husband. Now, Douglas Fairbanks, Mary Pickford's legal husband (for the State of Nevada has not as yet upset the Moore-Pickford divorce), has one legal and one ex-wife. To balance the account, Mary Pickford's ex-husband, Owen Moore, also has one legal wife and one ex-wife. Let us gaze upon another film-star: Charlie Chaplin, for example. Charlie had a wife, but is now unincumbered. She divorced him.

The twinkling stars of the business are in these days much like the men who set the stars in the celluloid. The richest producing company in the world is now under investigation by the Federal Government. Two years ago, it was found necessary to apply hush-money after a dinner held in honor of several ornaments of the screen, and when the matter afterwards came under court review, it was described by the presiding justice as "an orgy of lust and license." Adolph Zukor swears that he paid an attorney \$50,000 in behalf of himself and of that other eminent patron of art, Mr. Jesse Lasky. Finally, a beast in California became so unutterably beastly that even his financial backers began to worry. His lawyer lately left California for New York to plead with the magnates for his "rehabilitation on the screen." The beast could not appear in person because he is held on indictment for manslaughter.

#### MAMMON AND THE SCREEN

MAMMON usually travels with Bacchus and Venus, and today Mammon dominates the moving picture industry. A great part of the business is in the hands of men who would exploit their old mothers, if there were money in it. These men are ab-

solutely without moral standards. A "good" picture is a picture that will "pay." A "bad" picture is a picture that will not. They will plead with all the earnestness of a man unjustly accused, and on trial for his life, that a picture which the normal critic considers absolutely repulsive is in reality "a powerful civilizing and uplifting message." This attitude puzzled me very much when I first began the unpleasant task of reviewing films for the New York license commissioner, and for others. The men who thus pleaded were not, in the usual sense of the phrase, insane. They were clothed, and in what, for lack of positive evidence to the contrary, I was forced to consider a sane mind. But, obviously, they were not normal. No normal man, for instance, will insist that a film which deals in a crude, vulgar and wholly unscientific manner with the origin of life, should be brought indiscriminately to the notice of children. And there are other instances; plenty of them. Last summer I was asked to review a film which I cannot here describe in detail. But there were plenty of murders in it, and the murderers were rewarded in the end with lives of ease and plenty. I do not mean that they were sent to a modern penitentiary. No, they absorbed the "loot," married the beautiful princess, and lived happy ever after. I ventured to suggest this lack of poetic justice; and to point out that the hero, on one occasion, threw a gentleman out of the window. I hinted that this was somewhat violent. "Well, he didn't kill him, did he?" returned the owner of the film. I really could not say that he did, but you could not blame him for not trying; and after the victim had hit the stone-paved court-yard, he did look a bit ruffled, even crumpled-up, you might say. After a year or two, I discovered the norm of morality professed by about ninety-nine out of every hundred men in the business. "Good" means anything that brings quick returns. "Bad" means anything that does not pay. After that I could understand what producers and exhibitors were talking about.

#### WELL, WHAT OF IT?

BUT what difference does it make, even if the actors are immoral, and if the producer pays ten per cent of his income for blackmail and hush-money?

Well, it makes this difference. The "movies" are seen every day by about 15,000,000 people. Of the spectators, possibly ten per cent are children, twenty per cent may be adolescents, and perhaps as many more are adolescents or children, in the scale of suggestibility. To this crowd the movie actor is more or less of a hero. I never knew exactly what small children thought of William Scarecrow, handsome but brainless, until I sat one afternoon near a crowd of boys ranging from eight to twelve years old. William was a horse-thief, at the opening of the picture, the leader of a gang of bandits, and opposed on general principles to law and order. Whenever he got away with the money and mail that the stage-coach was carrying, my young friends were loud in their applause. Whenever he shot a policeman, or dragged a soldier at the end of a rope, their joy was simply unconfined. Finally, while engaged in the task of relieving a banker of his wallet, he fell in love with the banker's daughter. Father was a forgiving person, and I suppose all the officers of the law had been killed by the hero. At any rate, they were married, and lived happily ever after on the combined loot, i. e., father's and the hero's.

But to get back to our movie hero. To the suggestible, heroes are indeed personal heroes. If the prominent actor or actress has outraged the moral law, the influence suggested will not be good. How many young minds have been stained by their knowledge of that California beast, whose life has been no secret to his managers or to anyone in the business, for months? And if the producers are men whose moral standards are non-existent, will the quality of film which they offer the public be of a kind to help on morality in the community? Censors can't do everything. They get tired



of holding a club after a while. In fact, censors can do very little. Thus a business that must be continually watched to keep it in the bounds of elementary decency is a constant menace to any community.

#### SOME HOPEFUL SIGNS

**B**UT there is a little light on the horizon. There are plenty of upright men and women among the real workers in the business, and they are tiring of the low company which the producers force upon them. In the *Billboard* (Cincinnati) for September 24, Marion Russell writes, under the heading, "Drive the Rotters from the Film Industry":

An incessant demand from the public is that the fast set which has infested the film colony in Hollywood be purged of its parasites and a thorough cleaning out of undesirable men and women be effected immediately. This sudden baring of the inside conditions of studio land has brought echoes of the many nights of debauchery which have filled the inhabitants of Southern California with righteous indignation. . . . This is a most opportune time for the regular actors whose reputations have been won by tried ability, to make a determined effort to set adrift these intruders. . . . They are weaklings whom high salaries, automobiles, wine and women have inflated their twisted craniums. These people, drunk with success, which their efforts did not deserve, have lost all sense of decency. To them money has been a curse. Prohibition has not checked the flow of liquor that served to degrade humanity. Too many jazz parties at which the wine flowed freely have resulted in immorality and in many cases absolute depravity. It is time to call a halt! Men and women who respect their calling should rise *en masse*, and drive out those who have brought only opprobrium and disgrace on the profession.

The *Exhibitors Herald* (Chicago) remarks editorially in the issue for October 1:

No good purpose is to be served in attempting to evade the facts. There are a few persons who have been thrust by the motion picture into positions of especial prominence who have utterly declined to reckon with the responsibilities which this prominence entails. It is by no means a secret that they have occasionally, if not regularly, pursued a course of conduct which has kept the good repute of the industry in constant jeopardy. That a day of reckoning with public opinion could not be forestalled has been both the private and the public opinion of many observers in the industry.

Elsewhere in the same journal appears a letter from an exhibitor in a small mid-western city:

No sooner does one scandal die out than another even more disgraceful comes along to make public talk. . . . Patrons who have children that they are trying to make desirable and moral men and women out of, have no desire to pay their money to have them see actors of the — type. This I know from what I have learned from past scandals.

This moving picture man sees clearly the bad influence upon children and young people of films which portray our polygamous, booze-fighting and murderous film stars, as heroes and heroines. Probably we should need fewer juvenile courts, if all parents had his clear vision.

#### PRODUCERS NEXT

**T**HE encouraging signs are chiefly from the decent men and women who act, and from the small exhibitors who are learning that improper films do not really "pay." But one good sign comes from the producers. Its motive is commercialism, but

what follows it may help clean these Augean stables. It is a contract drawn up by Stanchfield and Levy, the New York lawyers. I take my copy from the *Moving Picture World* (New York) for October 1:

The actor (actress) agrees to conduct himself (herself) with due regard to public conventions and morals, and agrees that he (she) will not do or commit anything to degrade him (her) in society, or bring him (her) into public hatred, contempt, scorn or ridicule, or tending to shock, insult, or offend the community, or outrage public morals or decency, or tending to the prejudice of the Universal Film Manufacturing Company, or the motion picture industry.

This is good as far as it goes. It is, however, far too narrow in scope. It ought to include the producers. They need it quite as much, and many of them need it far more, than the actors.

JOHN WILTBYE.

#### NOTE AND COMMENT

##### Missouri Centennial Celebration and St. Louis University

**M**ISSOURI is at present commemorating the hundredth anniversary of its statehood. In that Centennial Celebration St. Louis University is the only continuously existing link, in the great institutions of the State, connecting 1821 with 1921. It has now begun the 103rd year of its existence with a \$200,000 addition to the Medical College, which it was estimated would provide adequate facilities for ten years to come. To its joy and sorrow the full capacity of this extension for the reception of additional students was exhausted long before the new term began, and over one hundred students were turned away before the doors of the new building were even thrown open. Similar conditions are existing in Catholic colleges elsewhere. Approximately \$900,000 have been pledged for the \$3,000,000 endowment fund which St. Louis University is seeking gradually to acquire.

##### Austrian Cardinal Described Austrian Situation

**T**HE Cardinal Archbishop of Vienna sends out the following general message to all American benefactors of the Austrian cause. It is an authentic presentation of the Austrian situation from the most reliable source. Cardinal Piffl says:

Since the close of the disastrous World War, nothing has been a cause for greater joy to me than the charity of the American people toward Austria, especially the generous support given to my delegates, Baroness Elise von Rast and the Rev. John Egger. We expected to need America's assistance for only a short period, but in spite of the fact that peace dawned three years ago, the sufferings of the Austrians are daily increasing. Starvation is still at every door, little children are clamoring pitifully for bread, the Austrian nation is perishing for want of food.

On August 1, 1921, Mr. Hoover's Relief Organization, which has kept hundreds of thousands of children from starvation, ceased its activity. Switzerland, Holland and other nations are also withdrawing their help. Our hopes for a rich harvest have been destroyed by the intense heat of the summer. It is impossible to import food products because of the fact that 900 crowns of our money are equivalent to one dollar of American money (normal exchange: 5 crowns equal \$1.00). The price of provisions has increased 3,000 to 6,000-fold while wages have increased only ten-fold. With the approaching winter the shortage of coal will increase the misery.

In view of these terrible conditions, Pope Benedict XV., in his fatherly charity, has issued an appeal to the entire world in behalf of Austria. To this appeal of the Holy Father, I add my own urgent plea. As our distress is greater now than ever before, I beg all our friends in America who gave so generously in the past, again to remember our poor, stricken country and heartily support my delegates. America alone can save Austria. The prayers of our innocent children

rise to Heaven for our benefactors and my own daily prayer is that God, who rewards every good deed, may abundantly bless our American friends.

It should be noted that even since the writing of the above letter the value of the crown has fallen to such an extent that 3,400 crowns were offered, October 6, as the equivalent of one American dollar. Our readers are invited, as before, to make their contributions through AMERICA's Austrian Relief Fund.

#### Miners' Union Warns Governor Morgan

**W**E have been asked to make public the following resolution adopted by local union No. 4036 of the United Mine Workers of America and addressed to Governor E. F. Morgan, Charleston, W. Va., under date of September 26:

Whereas, owing to the terrible danger of death connected with being placed in custody of one or more deputy sheriffs in Mingo, McDowell and Logan counties, by premeditated murder, as in the case of Hatfield and Chambers, we feel that if such an end were to be made of Keeney and Mooney, nothing but bloodshed would wipe out the dastardly deed.

Therefore, it is the positive duty of the State to take every precaution possible for the protection of these men. And if the State is negligent in this duty, every good citizen will hang his head in shame; and if through this negligence these men are injured, will hide his blood-stained hands from sight of men of other States; and have to answer to his God on Judgment Day for not making a protest when he was here on earth.

Therefore, be it resolved that we demand of you that every precaution be taken, and no stone left unturned in the way of protection and safety for these men, as well as all men under arrest for the defense of human rights and liberty.

We publish the document without further comment than to say that in view of past happenings such a warning is not impertinent, whatever we may think of the philosophy of the United Mine Workers of America. Copies of this letter have been sent to President Harding, Attorney General England, and to seven publications throughout the country, including AMERICA.

#### The German Reparation Payments

**I**T is rather startling to see the New York *Herald*, a paper which had been foremost in its attacks upon everything German, now express its full conviction that a serious mistake was made in regard to the reparation payments exacted of Germany by the Allies. With entire approval the editor quotes the opinion on this subject recently expressed by Dr. Walter Rathenau, the German Minister of Reconstruction, before the Congress of the Imperial Association of German Trade. Dr. Rathenau then said:

We must go to the limit of our capacity with regard to reparation. Complete fulfillment of the terms of the ultimatum will affect the world economically more severely than ourselves. England has 3,000,000 and America 6,000,000 unemployed. The more Germany must work, the more the others must cease working. What is needed is an international economic understanding.

More and more the conviction is growing among the Allies that a great truth underlies such statements, which some were perhaps inclined to regard at first as pro-German propaganda. The *Herald*, whose sympathies in this respect were certainly never doubtful, insists that the economic understanding of which Dr. Rathenau speaks must of necessity be reached sooner or later: "not because of a collapse of German industry or any shrinkage of German ability to pay in kind, but because the present arrangement gives Germany control of the international market, and before many more moons would give her control of the world's trade." That the Allies

must ultimately be forced to accept payment in goods was never more plain than now with the collapse of the mark. The payment in gold, which the Allies are still insisting upon, could merely wreck Germany entirely by taking all value from the mark through the removal of all gold reserves from the country. This wreckage, it is acknowledged, would be an economic disaster for the rest of the world as well. Reparation payments, as the *Herald* quite correctly explains, must, therefore, be made "either by direct shipment of German products to allied and American markets, or by the sale of German goods in other markets where allied and American products were formerly placed." Either solution implies stagnation of trade and unemployment in the countries of the victors while it throws an excessive burden upon the German worker.

#### New Interchurch Field Report on Steel

**T**HE abstracts of the Interchurch field report on the steel industry which are now being made public have aroused hardly less interest than the first publication of the "Report on the Steel Strike." These supplementary reports give among other things the facts regarding the use of "under-cover" men or spies who have been most active in the employ of the great steel corporation. In making public their report the officers of the Interchurch Commission of Inquiry announce that there has been no fundamental change in the conditions of labor in the steel industry as outlined in the major report, and that the two great problems of the twelve-hour day and the denial of "collective action" continue to be in prevalence today. The following letter from one of the employes of the steel companies is quoted as a typical communication received by the Commission. It is an answer to the excuses offered that the men want the twelve-hour day, and that it is made unobjectionable by frequent periods of rest. The steel worker says:

In regard to eight hours the foreman said today he didn't think we would get it, as when we got busy we would be back on twelve hours.

I am enclosing newspaper clipping in which it states that the reason the twelve-hour day is still on the company pay-roll is because the men would rather work twelve hours and that the work was not continuous labor. As far as the men not wanting eight hours I have this to say: They never came around to ask the men anything about the hours, or wages either. You can see by the clipping that Mr. Gary formed a committee of presidents of the various companies to work out our salvation, but they never came around to our plant to see how many men wanted eight or twelve hours. Last Sunday in Homestead I talked with a friend who is a heater in that plant, who said they never came around there to see how many hours the men wanted to work.

As regards intermittent labor you have to be there the whole time and work the full time unless there is a breakdown, and then you have to lie around inside the plant until the repairs are made. If you are down four hours you lose that four hours' pay, but you have to stay in the plant those four hours. We have to take what they want, whether it is in reason or not. I trust you will keep my name confidential on account of my job, as they do not want men to tell tales out of school.

Dr. Taylor of the Commission contrasts the American situation with conditions existing in England, where the eight-hour day is universal in British steel plants and no great steel employer would think of refusing to recognize the workmen's right to organize. To those who criticize the report as radical Dr. Taylor replies that every abuse pointed out by the Commission is remediable, and the correction can be made by the employers themselves without any social revolution. The United States Steel Corporation, it should be added, has never answered the first incriminating report.





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